WORLD CALL

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The Good News Came to India

SPECIAL SECTION

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Fowler Homes Serve Young and Old

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A Continent Is Being Discipled

D. A. MCGAVRAN

☆

DECEMBER
1954

☆

Price 20 Cents

December, 1954

Vol. 36 No. 11

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The Nativity, by A. D. Thomas, which appears as our Christmas cover is obviously in the setting of the artist's native India. The photograph by Frank M. White of St. Louis, Missouri, is from the collection of Abbott Book. A special section in this issue introduces the mission study on India which begins January 1. On the story, "The Good News Came to India," Miss Byrtis Wagner did the art work and Miss Marilynne Hill was responsible for the research. The December emphasis on Benevolence is featured by the illustrated article on the Fowler Homes in Dallas by Prof. Hartwell Ramsey of Texas Christian University.

Hidden Answers

1. Who is the new president of the International Convention?
2. What is a Hydro-Lift?
3. Which African countries were visited by Dr. McGavran?
4. Who is H. Guenter Jacob?
5. What is the *Mahasabha* party?
6. How does Dwight E. Stevenson characterize the Japanese people?
7. When did Disciples of Christ begin missionary work in India?
8. How is the Belgian government helping Missions in Congo?
9. What did Japanese students do?
10. What happened on April 30?

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WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

Disciples Ministers To Attend Orientation

INDIANAPOLIS.—Disciples of Christ will sponsor a two-day orientation conference next month for ministers and their wives. This conference—the first of its kind—will be held on Jan. 18 and 19 at Missions Building here.

Principal executives of the agencies cooperating through Unified Promotion will be present at the meetings to discuss their work and participate in discussion.

"The agencies in Unified Promotion feel that they belong to the churches," said C. O. Hawley, director of Unified Promotion. "It is their conviction that as leaders of a church, the minister and his wife will welcome an opportunity for better understanding of the relationships, operation and spirit within the brotherhood."

Attendance at this first orientation conference has been limited to 150 persons.

American Missionaries In India More Numerous

NAGPUR, INDIA. (RNS).—The number of American missionaries in India rose from 1,279 to 1,494, an increase of 16.8 per cent, in the five-year period which ended last Jan. 1, according to figures released here by the National Christian Council of India.

In addition there are now 1,333 dependents of missionaries, including wives, in India as against 1,002 five years ago. Personnel of eight large British Protestant mission groups in India has dropped 12 per cent.

Church Women Pledge To Work for Peace

NEW YORK. (RNS).—Some 10 million Christian women in cities and towns over the country pledged themselves to the cause of world peace at special observances on Nov. 5 marking the eleventh annual World Community Day. The day was sponsored by United Church Women, lay women's organization of the National Council of Churches.

The churchwomen collected clothing for children one to six years of age in distressed areas of the world. They also contributed gifts of household supplies, blankets, clothing and cash to be sent as "Parcels for Peace" to the homeless and destitute in Palestine, Germany, Greece, Hong Kong, Korea, Italy and France.

Christian Mission Involves Whole World, Says Latourette

NEW YORK.—Despite immensely changed conditions and the inaccessibility of major portions of the world, Christians must continue to see their mission in terms of the whole world. This is the statement made by Dr. Kenneth S. Latourette, missionary, educator and author, at a meeting of the Board of Directors of the Student Volunteer Movement in New York recently.

At the meeting the Board named Lucius Newton Thurber, former missionary, to head the work of the 68-year-old enterprise. The S.V.M. program of education and recruitment is conducted on more than 400 college and university campuses in the U.S. each year and is credited with recruiting 20,000 students for home and foreign mission work of the churches since it was founded in 1886.

Ecumenical Institute Director Calls for "Fools for Christ"

GENEVA.—The world greatly needs "fools for Christ—persons who will undertake great, arduous tasks." So spoke Dr. Hendrik Kraemer, director of the World Council of Churches' Ecumenical Institute at nearby Celigny, in an address opening the new semester of the Institute's Graduate School of Ecumenical Studies.

"Ecumenical commitment and the search for unity demand not idealism but the obedience of faith," Dr. Kraemer said. "As a result of what you learn here, I hope that at least some of you will become such 'fools for Christ.' "

Theological students from twelve nations, the most representative group ever enrolled, are included in the Institute's present class. The Institute is located in the Chateau de

Leaders of Two Bodies Approve Merger Plans

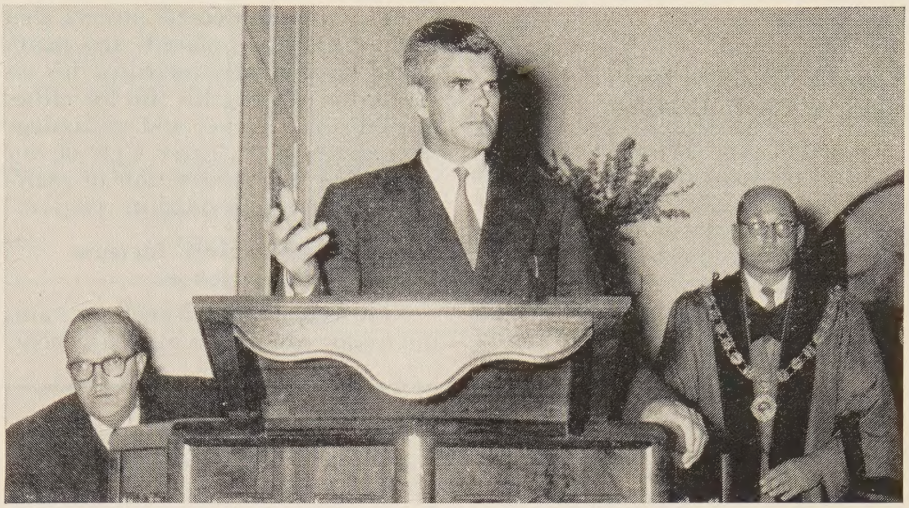
A plan to merge the Evangelical and Reformed Church and the Congregational Christian Churches in 1957 was approved at a meeting recently in Cleveland, Ohio, of the executive bodies of the two denominations. Four of the top leaders who attended the meeting are shown at right. Left to right they are Dr. Douglas Horton of New York, Dr. Gerhard W. Grauer of Chicago, Dr. Albert Buckner Coe of Boston, and Dr. James E. Wagner of Philadelphia. Merger of the two groups would create a united church with more than 2,000,000 members.

—RNS Photo

Prime Minister Heads New African Convention of Disciples of Christ

GARFIELD TODD, Prime Minister of Southern Rhodesia and a former missionary of New Zealand Disciples of Christ churches to that country, was elected president of the first All-Southern Africa Convention of Disciples of Christ, held Sept. 19-26 in Johannesburg, Union of South Africa. Other officers chosen were Ernest Gray, British missionary to Nyasaland, vice-president; and Basil Holt, minister of the Linden Christian Church in Johannesburg and representative of The United Christian Missionary Society, organizing secretary.

See a more complete account of the All-Southern Africa Convention by Miss Gertrude Shoemaker, Congo missionary, on page 44 of this issue.



Garfield Todd, Prime Minister of Southern Rhodesia, center, asks the congregation to rise at services opening the All-Southern Africa Convention of Disciples of Christ. In the photo at left is Ernest Gray. At the right is the Lord Mayor of Johannesburg.

This was the first convention of its kind, and it brought together missionaries from Disciples of Christ churches which are working in southern Africa. British, New Zealand, South African and American Disciples attended. Representing the Disciples of Christ Congo Mission—the Mission of American Disciples—was Miss Gertrude Shoemaker. The next convention will be held in Southern Rhodesia in 1958.

Bossey in Celigny, and its opening service was held in the chateau's remodeled twelfth century chapel. Dr. George Walker Buckner, Jr., editor of WORLD CALL, is a director of the Institute. A member of the faculty this year is Prof. Ronald E. Osborn, who is on leave from the School of Religion of Butler University in Indianapolis.

N.C.C. General Assembly Meets in Boston

BOSTON.—Some 2,500 church leaders—including 650 voting delegates—from 30 communions are in Boston from Nov. 28-Dec. 3 attending the third General Assembly of the National Council of Churches.

A major address by Roy G. Ross, a Disciple who is general secretary of the N.C.C., highlighted the opening plenary session. In all a total of seven plenary sessions have been called during the six-day Assembly. On Dec. 2 the Assembly will elect the new president and other officers and install the members of the 125-member General Board, the Assembly's interim policy-making body.

Church World Service Sends Relief Supplies to Pakistan

NEW YORK. (RNS).—Drugs, vitamins and clothing contributed by United States churches and valued at more than $100,000 have been shipped to flood ravaged areas of the Punjab in West Pakistan by Church World Service, relief agency of the National Council of Churches.

The floods were reported to have inundated more than 3,000 villages and caused an unprecedented loss of life, homes, food, livestock and clothing.

Arnold Vaught, associate executive director of C.W.S., said special appropriations toward the Pakistan flood relief effort had been made by the United Presbyterian Church, the Presbyterian Church in the U.S.A. and the Methodist Church.

Conscientious Objectors Accept Radiation Risks

DENVER, COLO. (WP). — The amount of radioactivity to which the human body can be exposed without damage is not precisely known—which explains the increasing tendency of some atomic scientists to warn that even a few atomic explosions may injure the next, if not this generation. All this has directed justifiable attention to nine conscientious objectors who, at Fitzsimmons Army Hospital at the University of Colorado here, have agreed to eat radioactive food.

The C.O.'s, required to perform two years of alternative service under the draft, have expressed a willingness to continue the experiment, if need be, longer than the time of their draft obligations. In a statement they said, "As long as we are doing something of benefit to mankind time is of no importance."

South African Churchmen Seek Action Against Segregation

JOHANNESBURG, SOUTH AFRICA. (RNS).—Prominent Congregational and Anglican leaders called on South African churches to make an active fight against government policies which they said were worsening white-native relations in this segregated country.

Leonard Heap, chairman of the Congregational Union of South Africa, said the churches should "take the gloves off and hit back with everything they had at the strangling evil of violent propaganda and indoctrination, the creation of fear and prejudice."

Cities Hold United Reformation Observances

NEW YORK. (RNS).—Some 325 cities over the nation held interdenominational observances of Reformation Sunday on Oct. 31, it was reported here. Only six cities held such services in 1949.

In 1950 interdenominational Reformation Sunday observances were held in 60 communities, and last year there were more than 200, with

Special Days

Dec. 5	Woman's Day
Dec. 12	Universal Bible Sunday
Dec. 19	Christmas Sunday
Dec. 26	Student Recognition Sunday

some of the largest cities staging festivals involving up to 15,000 persons.

Virginia Disciples Back Supreme Court Decision

NORFOLK, VA.—Disciples of Christ in Virginia went on record at their annual session here commending the Supreme Court decision banning segregation in the public schools.

The resolution was adopted after two substitute motions failed to gain a majority vote. One of these would have deleted any reference to the Supreme Court decision and called only for the church to work toward an harmonious solution to the segregation problem. The other substitute sought the appointment of a committee to study the matter and report back to next year's convention.

Religious Leaders Urge Strengthening of U.N.

WASHINGTON, D. C. (RNS).—Prominent Christian and Jewish leaders called here for strengthening of the United Nations and continued United States support of the international organization.

Among those issuing a statement in connection with the U.N.'s ninth anniversary in late October was William C. Martin of Dallas, Tex., president of the National Council of Churches.

Bishop Martin, a Methodist, said that the United States needs the United Nations and the U.N. needs the U.S. "today more than ever before."

"We need the United Nations not because we are weak but because we are strong," he said. "Like all powerful nations we are tempted to use our power without fully taking into account the needs and interests of other peoples."

Nobel Prize Physicist Stresses Religious Basis for Progress

SAINT LOUIS. (RNS).—World progress is impossible without a recognition of the importance of man provided by religion, Dr. Arthur H. Compton, Nobel Prize physicist and former chancellor of Washington University, said here in opening a ten-day Conference on Science and Human Responsibility.

Dr. Compton, who helped in developing atomic power, said that the hope for the longer future "lies in a growing understanding of the conditions for the good life of man in a world of science and technology and the acceptance of a morality that is consistent with these conditions.

"The unprecedented powers that technology has placed in man's hands have greatly increased his capacity for shaping his life for either good or evil. Science and technology have given us a clearer view of our selves, but our recognition of man's importance is grounded in religion."

American Protestants Increase Giving to Benevolences

NEW YORK.—American Protestants increased their giving to benevolences by 130 per cent, in terms of 1939 dollars, between 1939 and 1952, the latest year for which figures are available. The per capita increase was 80 per cent, in 1939 dollars, during the same period.

Based on a poll of 14 major U.S. Protestant bodies the report shows that during the same time the total amounts given for current expenses increased in 1939 dollars by 88 per cent—a per capita gain of 50 per cent. The total amount reported by the 14 bodies for benevolences in 1952 was $192,805,000.

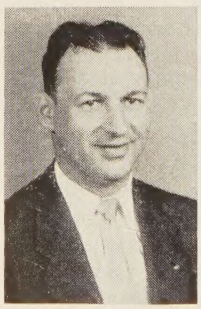
Beneath the Spire

ELIZABETH (MRS. CARMELO) ALVAREZ, 34, of Candelaria, Puerto Rico, is third-generation Evangelical Christian . . . grandparents gave land on which Candelaria Church, with present membership of 500, was built . . . her husband, Candelaria pastor, is president of the Puerto Rico Mission . . . a graduate nurse, she now devotes her time to her two children, home and church . . . teaches women's Bible class, directs choir, is treasurer of Insular C.W.F. and past president ministers' wives . . . aids rural people with minor medical treatments and injections, has led several young women to study nursing . . . likes to sew and embroider.

Mrs. Alvarez

* * *

IN addition to full-time pastorate with First Christian Church, La Center, Ky., JACKSON W. GRIMM, 42, is social welfare supervisor in six counties . . . born at Watertown, S.D., he moved, at age of seven, to Modesto, Calif.; when 14, his family was killed in accident . . . ran away from orphanage, sold newspapers in cities, settling at Gainesville, Fla., when newspaperman aided him; completed public school there, attended Florida U. two years . . . stint in U. S. Army followed by railroad work in Georgia and Louisville, Ky. . . . graduated from Louisville Bible College and attended Southern Baptist Seminary . . . met wife during 1937 Louisville flood; son, Jack, Jr., is 12 . . . in 1952 Pastor Grimm was commissioned a Kentucky Colonel for work among Warren County, Ky., crippled children.



Mr. Grimm

* * *

SINCE beginning his higher education, primary interest of DR. JAMES NEAL PRIMM, 36, of Columbia, Mo., has been history . . . assistant director of Western Historical Manuscripts Collection at University of Missouri, he is also assistant history professor . . . became Disciple at Brashear, Mo., in 1935, was teacher and church school superintendent; since 1952 member of Columbia's First Christian Church . . . born at Edina, Mo., was valedictorian of 1936 Brashear High School class, holds B.S. in Education degree from Northeast Missouri State Teachers' College, M.A. and Ph.D. from Missouri U. . . . Harvard U. Press has just published his book, *Economic Policy in the Development of a Western State, Missouri: 1820-1860* . . . in World War II with U. S. Navy, receiving Pacific Theatre Ribbon with three stars and Presidential Unit Citation for action at Tarawa . . . married in 1946 to Miss Marian E. Faris . . . likes to golf and fish.

Dr. Primm

—BELL RINGER

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor*

Editorial Associates: Janet Sugioka, James L. Merrell

Evylin R. Gribble, *National World Call Secretary*

Contributing Editors:

C. E. Lemmon | Edgar DeWitt Jones | Barton Johnson | H. L. Smith | J. Edward Moseley

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Misconceptions about Missions

WORLD CALL has had several things to say recently about new trends in missions and the need for adjusting ourselves to these trends. We called attention in our October issue to the transfer of responsibility for leadership of mission institutions from missionaries to national Christians. We indicated that this is not really a new idea, though it is one which has been given increasing expression all over the world in recent days. We said that though this shift may in some instances seem to be coming as a result of pressures of rising nationalism, the principle back of it has always been at the heart of the aim of missions. The purpose has been, we said, to "foster in lands of the younger churches a Christian movement that will become self-supporting and self-propagating."

We might have added that any reluctance to welcome this change of responsibility— or "authority," if you would call it that—is due chiefly to an all-too-easily-accepted misconception of missions. That misconception arises from an assumption that in missions something goes from the fortunate to the unfortunate, from the enlightened to the ignorant—yes, and from the superior to the inferior.

With such a misconception and with such a paternalistic attitude it is always easy to discover reasons for deferring the shift of responsibility and recognition of the right of self-determination. But our older churches must see the fallacy in such a view and must adapt their relations to the younger churches to the realities of the new day among nations and races.

THIS is but one common misconception of the nature of missions. Another—quite as serious—is the idea that missions are a special enterprise in which it is good and fine for the church to engage. This false conception has too long obscured the fact that in missions there is something which lies at the very heart of the life of the church. Missions are not elective. The church itself is best described in terms of its mission to the world. The church IS mission. For the church to fail to sense that this is true is to fail to be what the church is meant to be.

A third common misconception about missions—especially what we call foreign missions—is that they constitute a one-way enterprise with the traffic flowing in a single direction. That direction is assumed to be from the "home" church to "foreign" peoples. There was a time when this seemed true; but it was never fully true and is certainly not true today.

MISSIONS have to do, not simply with sending messengers of hope and helpfulness to other lands, but also with the principle of Christian sharing. The sharing is mutual and it has to do with both our material and spiritual possessions. And in our day that sharing does not move on a one-way street. When Christians like Kagawa of Japan come to us they make us acutely aware of our own shortcomings and enrich our common Christian heritage with insights of the spirit that have not been given to us. More and more, such people will come to us with gifts we need. They will be missionaries to us—people like Oda of Japan and the Masihs of India. They will come like Dr. Rajah Manikam, who with his wife has been visiting scores of American communities to help our people understand the significance of the Evanston Assembly—and the nature of a world church. These and other Christians from overseas help us realize that the Christian movement is a coming together of people of many lands with many gifts in a common endeavor—the building of a Christian world community.

In order to free ourselves from some of these misconceptions of the meaning of missions we are at times moved to wish we might cease to use the term "foreign missions." "International missions" might be a better term to denote the nature of our fellowship and task. Or "world missions" might even better express the fact that geography is not a major factor in missions. Rather, that factor is human needs and the gifts we share in meeting those needs whether in China, Congo, the Philippines, Latin America, or in the city or small community in which we happen to live. We belong to a world church; and the mission of that church is to the world.

WORLD CALL

Ecumenical Emphasis Dominates Miami Assembly

By J. EDWARD MOSELEY

THE Miami Assembly of the International Convention of Disciples of Christ, October 25-31, with its emphasis on Christian unity and recognition of the increasing need of integration in the strategy of world missions, is expected to prove a turning point in the history of the brotherhood.

In the pre-convention meeting of the Board of Managers of The United Christian Missionary Society, the responsibility for implementing a revised strategy of world missions and recommendations of the Commission to Japan and the Philippines was vested in the Society's Board of Trustees. The four-member commission consisted of Dr. Riley B. Montgomery, chairman, Dr. Warner Muir, secretary, Mrs. Russell C. Putnam, and Dr. Virgil A. Sly, consultant. After spending six weeks in the Far East, the group flew direct to Miami from Tokyo to make their significant report.

The lengthy statement of the commission was highlighted by Dr. Muir at a fellowship breakfast of the United Society. He gave provocative insights on the changing situation for Christianity in Asia.

Approve Change of Name

In a striking change of name, the agency responsible for the cause of Christian unity on behalf of Disciples will henceforth be known as the Council on Christian Unity. The new name is similar to an earlier one chosen by the late Dr. Peter Ainslie and his associates for the organization. Certain structural changes were approved.

These changes express the renewed emphasis of common counsel that will characterize the Council, formerly known as the Association for the Promotion of Christian Unity.

In addition to the ecumenical emphasis and world missions strategy, the Miami Assembly featured stewardship in the brotherhood premiere of a new film, "The Beginning" and in many of the addresses, dramatic worship at the evening sessions, the recognition of outstanding Disciples as rural-minister and Christian - teacher - of-the-year, and significant elections.

Riley B. Montgomery (left), president of The College of the Bible, Lexington, Kentucky, was elected president of the International Convention of Disciples of Christ.

The final convention registration totaled 8,536.

Dr. Riley B. Montgomery, president of The College of the Bible, Lexington, Ky., was unanimously elected president of the International Convention. The 1956 Assembly will be held in Des Moines, Iowa, beginning in late September. Because of the World Convention in Toronto, August 16-21, 1955, there will be a series of area assemblies by the International Convention next year.

In addition to addresses at the plenary sessions, there were numerous other messages delivered at the twenty workshops and clinics conducted on Tuesday morning, October 26. Also, there were simultaneous conferences for ministers, laymen, and women for reports on progress of the long-range program now being emphasized in the brotherhood.

The major addresses at evening sessions were heard by crowds approximating 5,000 to 6,000 persons. Nearly every message reflected the theme, "God or Mammon?" All seemed to receive attentive hearings. The convention president, Dr. Cleveland Kleihauer, pastor of the Hollywood-Beverly Christian Church in California, made a dramatic appeal for a united church in his address, "Facing the Challenge of Commanding Commitments," at the opening session.

Other key speakers included Mrs. Russell C. Putnam, Cleveland Heights, Ohio, who spoke as president of the International Christian Women's Fellowship, following her recent trip to the Far East; Dr. W. Oliver Harrison, Corpus Christi, Tex., who discussed the significance of urban frontiers for Disciples; Dr. Wm. G. West, Chattanooga, Tenn., who pointed up neglected phases of the thought of Barton W. Stone; and Dr. O. Frederick Nolde, director of the Joint Commission on International Affairs of the World Council of Churches and the International Missionary Council.

The two most critical problems facing mankind, Dr. Nolde said, are the need for world disarmament and the need to live together in one world. Only as "accepted methods for redressing justice" are developed "can the reduction of armaments be achieved," he said. "Co-existence is untenable," he added, "both on grounds of political realism and the Christian faith." Dr. Nolde was the convention guest of WORLD CALL.

Outstanding Speakers

Some of the other outstanding speakers included Dr. George W. Crane, columnist; Dr. Kirby Page, peace lecturer and writer; Dr. Marion J. Creeger, director of the General Commission on Chaplains; Dr. Roy L. Smith, former editor of the Methodist *Christian Advocate;* Dr. Theodore A. Distler, executive director of the Association of American Colleges; Dr. Roy G. Ross, general secretary, and Donald C. Bolles, public relations director, of the National Council of Churches.

A number of citations were presented for outstanding Christian service. Ellis Cowling, pastor at Pompey, New York, was honored as the rural-minister-of-the-year. Frank C. Gay of Chapman College was named the Christian-teacher-of-the-year.

The memorial service was conducted by Dr. W. E. Moore, of Ocala, Fla. About 200 ministers, missionaries, educators, or the wives of the same, were honored. Special mention was made of Dr. Graham

Frank, general secretary of the convention for 33 years until his retirement in 1946, and of Dr. F. D. Kershner, president of the 1938 International Convention Assembly. (The report of the passing of Mrs. L. Madge Smith, retired national World Call Secretary, was received during the convention.)

The dramatic services of worship at the evening plenary sessions were conducted by Dean W. B. Blakemore of Chicago. They included the singing of numerous hymns, Scriptures, prayers, solos and choral numbers, a litany, and other inspirational aids to worship. The closing day of the Miami Assembly was devoted to a sunrise service in the Bayfront Park, with an address by Dr. Wm. H. McKinney, of Indianapolis, worship in greater Miami churches with many pulpits occupied by visiting ministers of the Disciples, and the celebration of the Lord's Supper on Sunday afternoon under the direction of R. Melvyn Thompson, of New Castle, Ind. The attendance at the communion service totaled 5,000. An offering of $1,561.85 was taken for ministerial relief.

A series of twenty clinics and workshops for various aspects of the work of the church at local, state, and national levels was conducted on Tuesday morning. Attendance approximated 2,000 in all. About 200 persons were present at several: adults working with youth, evangelism and membership development, and children's workers. The largest was the tour of urban churches under the guidance of C. Don Baugh, of Indianapolis. Seven chartered buses took 350 persons on the stimulating tour. One of the most provocative workshops considered racial integration in higher education.

The showing of the new sound film strip, "Live and Help Live," at one of the evening sessions highlighted the place of minority groups in the life of the church. The number of Negroes who attended the Assembly was small, but they were accommodated in the swank Hotel Di Lido in Miami Beach without discrimination either there or in the Dinner Key Auditorium.

"The Making of a Missionary" on Saturday night featured an address on that theme by Dr. E. K. Higdon, who has given nearly half a century of Christian service at home and abroad in behalf of missions. In addition, a dramatization of the selection and training of missionary recruits set forth the importance of this task.

The breakfasts, luncheons, and dinners were a major attraction. The first gathering of Christian-service veterans attracted a large number. Dr. S. S. Lappin, Bedford, Ind., was responsible for the gathering, with the aid of the Pension Fund as the sponsor. A friend of the ministry made the breakfast possible on a complimentary basis. Over 1100 ministers heard Halford E. Luccock, Yale's emeritus professor, at the Oreon E. Scott Ministers' Breakfast.

The exhibit hall, as always, continued to be the central place for fellowship where one and all greeted old friends and soon made new ones. It is a characteristic of Disciple conventions that everyone appreciates, providing many opportunities for reminiscing, jokes old and new, and occasional arguments.

Dr. W. E. Garrison, of Houston, Tex., remarked that the struggle to move through the crowded hall was like going through a blackberry patch. In spite of being detained by friends, first on one side and then another, no one wished to miss the experience. Everyone regards such delays to any advance as a memorable part of the Miami Assembly.

Below, a view of Dinner Key Auditorium, Miami, Florida, during the annual meeting of The United Christian Missionary Society, October 27. Paul Stauffer, Louisville, Kentucky, chairman of the Society's Board of Managers, presides over the meeting. —Photo by Carroll Seghers II

Mrs. Juliette Fowler (left), Dallas widow for whom Fowler Homes is named, left the original bequest of 15½ acres of choice land and $4,000 in cash to establish a home for needy women and children. She died in 1888. Mrs. Sarah Harwood (right), sister to Mrs. Fowler and executrix of the estate, secured the original charter in 1892 and served as president of the board until 1908. The Home for the Aged bears her name.

Above is shown the Hydro-Lift which one of the residents of Sarah Harwood Hall purchased for use in the Home for the Aged.

Below, a tot in the crib room of Gates Cottage watches her friends play dolls. Sewing, knitting and crocheting (below, right) occupy considerable time of the aged in Harwood Hall.

—Photo by Squire Haskins

Through Fifty Years

Fowler Homes Serve Young and Old

By HARTWELL M. RAMSEY*

LAST June a promising young premedical student was graduated from Texas Christian University. In the fall he entered the University of Texas Medical School at Galveston. In a few years he will be one of the most useful and helpful citizens in his community—a brilliant doctor, saving life.

Gangsters like John Dillinger and Pretty Boy Floyd as well as many of the juvenile delinquents of today might have shared a similar good fortune had they come under the influence of the National Benevolent Association of the Christian Church (NBA) and its affiliated institutions.

Long before the promising young medical student was graduated by T.C.U., he was a graduate of another institution of the Disciples of Christ—Juliette Fowler Homes, Inc., of Dallas, Texas.

He had come to Fowler Homes from the streets of a large city where he was more often seen roaming dark alleys with youthful gangs than he was seen at Sunday school or church. There were five children in the family, and little care was being exercised over any of them until a kindly minister suggested that this boy come to Fowler Children's Home. When he was in the tenth grade his mind was made up. "I'm going to be a doctor," he said.

*Mr. Ramsey is assistant professor of religious journalism at Texas Christian University, Fort Worth, Texas.

—Photo by Squire Haskins

One of the many churches in Texas cooperating with the work of Fowler Homes sponsored his premedical work at T.C.U. A doctor in Dallas, who with several others gives free medical services to residents of the Homes, is seeing him through medical school.

This story is only one of many which might be told of the Children's Home of the Dallas institution.

There are stories relating to another part of Fowler Homes that also tug at one's heart.

Lifting the aged in Sarah Harwood Hall is a frequent occurrence. The need arises when a guest has fallen, or when it is necessary to transfer a bed patient, or to help the physically incapacitated from bed to wheel chairs to provide them with a restful change.

Not long ago a guest who had been a resident in the Harwood Home for the Aged for only a short time noticed that there were occasions when bed patients could not have their rest in wheel chairs because there was no one able to lift them in and out of bed.

What could *she* do? She had not the strength to lift or even to assist others in the task. But she had a treasured possession—a diamond ring which she had enjoyed wearing for years. She made inquiries and learned about the Hydro-Lift, a mechanical lift which could be operated with ease by one person and which would transfer persons quickly and safely from one position to another.

She Sold Her Ring

So she sold her diamond ring, bought the Hydro-Lift anonymously and presented it to the Home where it is now in daily operation. This is benevolence begetting its own kind!

The story of Juliette Fowler Homes is scarcely more than half a century old (Fowler Homes observed their fiftieth anniversary last July), but its beginning takes the interested Disciple back into the last quarter of the nineteenth century.

The time then was 1888, only two years away from that fabulous era later to be known as the Gay Nineties. For many that era will be recalled as one of changing fads and fashions, but for most thoughtful Disciples in the Southwest that period will be remembered as a decade sandwiched between an act of Christian grace and benevolence by Mrs. Juliette Fowler who died in 1888, and the administrative ability of her sister, Mrs. Sarah Harwood, who was named executrix of Mrs. Fowler's estate.

Mrs. Fowler's bequest included 15½ acres of land in East Dallas and $4,000 in cash to establish a home for children and aged members of the Christian church. In 1892 Mrs. Harwood secured a state charter for the institution with C. E. Bird and W. B. Gano acting with her as incorporators. In July, 1903, Mrs. Harwood tendered the property and cash to the Texas Christian Convention and it was accepted.

It was thought best to locate the proposed home in the country. In November, 1903 a farm of 200 acres lying along the Texas and Pacific Railroad just east of Grand Prairie was purchased. Mr. and Mrs. A. J. Bush were appointed as managers. Work was begun on Faith Cottage, the initial building, but during construction a year of bad crops made money scarce in

Above, Faith Cottage, so named because sufficient funds were not at hand when construction began, was the first building erected on a 200-acre farm near Grant Prairie, Texas. Money from NBA, following the merger in 1904, enabled Texas leaders to complete construction. The Home began receiving children, however, in December, 1903, using a house leased by the first managers on a farm adjoining the purchased property.

—Photo by G. A. McAfee

Above, this view of Sarah Harwood Home for the Aged shows the new Bush Wing at the left. This wing is named in honor of Mr. and Mrs. A. J. Bush who were first managers of the Homes.

Below is shown the entrance to the Children's Home where 95 children engage in a program of work, play, study and worship.

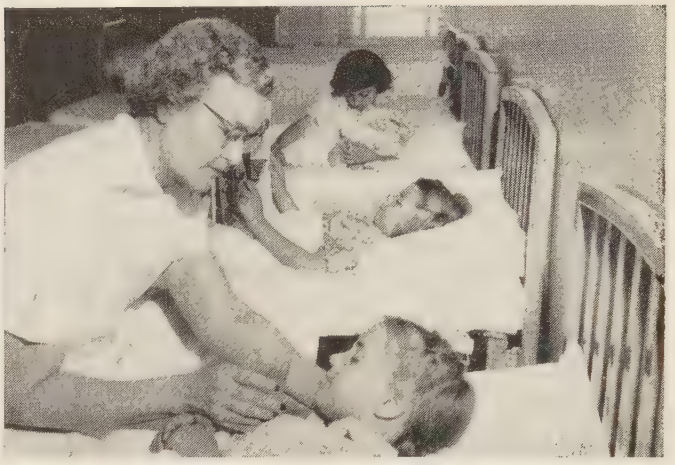
—Photo by G. A. McAfee

—Photos by Squire Haskins

Hospital cases are not admitted to the Homes but a registered nurse and hospital wards in both homes are ready when residents need hospital care. Above (left), a patient in the hospital ward of the Home for the Aged; right, the children's ward. A staff of Dallas doctors, who donate their services, make regular checks on both the children and their elders.

Above, Mrs. Ida Gadd, superintendent of the Home for the Aged, receives a new guest as Manager Wordie W. Evans stands by.

Sunday afternoon worship (below) is a favorite hour of the aged who meet in Sarah Harwood Hall. Ministers and laymen from local churches take turns in leading both worship and communion services. The ladies have their own Christian Women's Fellowship. Many of the residents attend Dallas churches.



Texas and work on the structure came to a virtual standstill.

About this time a strong sentiment was developing among Disciples of Christ favoring unity in benevolent work. George Snively, NBA secretary, contacted the Fowler Homes board and suggested affiliation, stating that the Association would advance money to complete Faith Cottage. A resolution by the board of trustees at the Homes passed on July 7, 1904, and the Homes were merged with the National Benevolent Association. An advance in money enabled the Texas leaders to complete construction and the cottage was dedicated on January 26, 1905.

From 1905 through 1908, about 50 to 70 children were cared for, but it soon became evident that the 200-acre farm could not be successfully operated with boys from six to twelve years of age. This led to the sale of the farm in 1910 at a price three times that of its cost.

Mrs. Harwood resigned as board president in 1908 and was succeeded by her daughter-in-law, Mrs. R. B. Harwood. In 1910 S. J. McFarland was elected president and served continuously for the next thirty-seven years.

When the farm was sold it was decided to build in Dallas. About this time Mrs. M. M. Blanks, a good friend of the Homes, died and bequeathed $10,000 for a new modern building. Harwood Hall was completed in 1911.

Management of the Homes has been wisely carried on by faithful servants. From 1904 until 1906 the Bushes, assisted by their daughter, Miss Beulah Bush, operated the Home at Grand Prairie. They were followed by R. W. Grabel, Mr. and Mrs. W. H. Inlow and C. O. Grasty.

M. B. Keith managed the Homes from 1915 until 1940 as a Dollar-A-Year man. He was succeeded by the late L. N. Hays, a long-time member of Oak Cliff Christian Church and of the Homes board. He became a member of East Dallas Church upon appointment as manager of the Homes. The first postwar wing of the aged residents' home was constructed during Mr. Hays' term.

When he was retired because of ill health, Hugh T. Blevins of Beaumont was called to the managership. Mr. Blevins' tenure was cut short at the end of three years by his unexpected death in Oregon while en route to the 1953 International Convention of Dis-

ciples of Christ at Portland. During his administration, the Manager's Cottage, Gates Cottage for Babies, and the Bush Wing of the Home for the Aged were erected.

Wordie W. Evans, businessman and active worker in Christian church affairs at Little Rock, Arkansas, is the present manager. He assumed the post as secretary-treasurer and manager in November, 1953.

Management no matter how wise could scarcely hope to succeed in work of this kind without the continuing support of churches in the area. More than four hundred churches in Louisiana and Texas support Fowler Homes. Annually they bring huge offerings of money, clothes and foodstuffs.

K. V. Lipscomb of Dallas, long-time member of the board who now serves as its second vice-president, says Fowler Homes has "the best general support of any institution I know of." He estimates that 90 per cent of Texas churches support the Homes.

Support comes from four main sources—Christmas offerings, special Sunday school offerings, church budgets and individual donors. Sums of money received from wills and bequests go into endowment and are not used for operational expense. The same is true of memorial funds.

Such widespread interest on the part of churches and individuals has given great impetus to the physical growth of the Homes. Occupying 15½ acres, Fowler Homes has four major buildings including the Children's Home, capacity 107; Harwood Home for the Aged, capacity 60; Gates Cottage for Babies, capacity 32, and the Manager's Home.

The total value of the property is $750,000. It is free of all mortgages or debts and is tax exempt. There are 26 babies and pre-school age children in Gates Cottage; 95 boys and girls in the Children's Home; and 60 residents in Sarah Harwood Home for the Aged, with 25 on the waiting list.

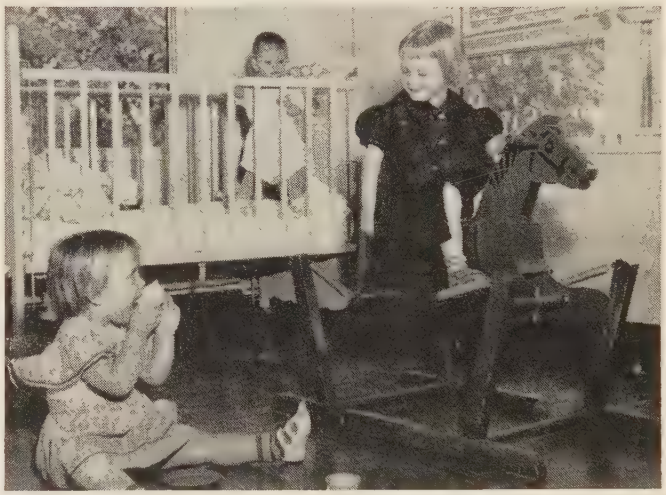
The Homes are operated by a staff of 44 persons. In addition to Messrs. Evans and Lipscomb, staff members include H. E. Dill, president of the board; Dr. Kenneth M. Hay, first vice-president, and Mrs. Mary Kenyon, assistant secretary-treasurer.

Mrs. Madge Tucker is superintendent of the Children's Home, and Mrs. Ida Gadd superintends the

—Photos by Squire Haskins

Hundreds of friends and former residents of the Homes came last July to attend Homecoming at the gala Fiftieth Anniversary celebration. Among guests was J. Eric Carlson of St. Louis, general secretary of NBA, who may be seen at the table in the foreground (above) just back of the man and baby.

Below, babies in Gates Cottage enjoy their playtime. Named in honor of Dr. and Mrs. Haden W. Gates of Waco, Texas, who gave the money for its construction, Gates Cottage has children's-size facilities for 32 babies and pre-school children.

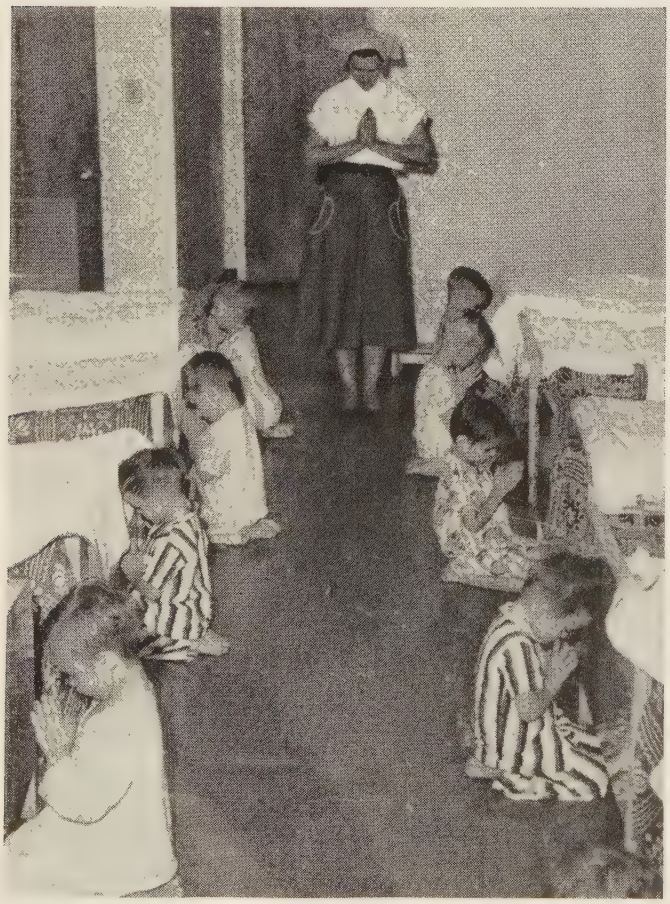


Attending to daily chores is one of the varied activities of the children at the Children's Home who are taught early in life to take responsibility for stated tasks. The boys (below) assist each other in making their own beds while a group of the older girls (below, left) iron and press their clothes.

—Photos by Squire Haskins

Study and play each have their place in the routine of the Children's Home. The study habits of the children are carefully supervised by a tutor who keeps close watch on classroom progress. Children are required to spend at least one hour daily, or more if necessary, in the study hall (above).

In summer the children really play. Work is scheduled to end at noon and following the after-lunch nap the children engage in any games they choose. Above (right), boys enjoy their tricycles. A tile swimming pool is also available for their use.



Even the youngest children are taught that prayer adds a vital meaning to life. At mealtime one might hear them pray for a "sunshiny day so we may go out and play" and almost always they say a prayer of thanks for "friends all over who send us nice things." Above, small boys kneel to say a bedtime prayer.

Home for the Aged. Both of them can recount endless stories of the family atmosphere which prevails within the Homes.

Mrs. Tucker will tell you how the children attend to keeping rooms tidy, how the older girls sew and iron for the younger ones, and how this large family of 95 children cooperates in a carefully planned program of work, play, study and worship, a program which augurs well for their growth into useful citizenship and Christian leadership.

The character-building process begins with the babies. Children are taught good manners and to avoid slovenly habits in speech and posture. They are taught to return thanks at mealtime and to pray before bedtime.

Older children are trained to accept responsibility. Boys are taught to drive buses when old enough to be impressed with their responsibility for the safety not only of the thirty or forty children in the bus but also of pedestrians. Older girls often serve as home mothers, counseling and giving guidance to the children.

The health of both children and aged residents is watched over carefully by a staff of four nurses and by local doctors who contribute their services. Clinics are held by a staff nurse who applies first aid to hundreds of cuts, bruises, boils and blisters incurred in daily play and work. Teeth are examined semi-annually and physical check-ups are given periodically.

Public schools are within walking distance of the Homes and each child is sent through high school. Where special capacity is noted, churches are urged to sponsor the college work. Each child is required to spend at least one hour daily, or two if necessary, in the study hall.

Aside from play and school the children are trained to attend to stated chores, and each child, except the babies, is given definite tasks to perform. The children are taught that work is worth doing well if it is worth doing at all.

One summer it was decided to paint beds—100 in the Children's Home and 25 in the Home for the Aged. Paint remover for that many beds was out of the question, so attendants armed the small boys with tools and they literally knocked the old paint off! This was

Right, a tableful of hungry children enjoy their meal. The children like red beans and for years it has been the custom to have them on Saturday with cornbread. Once the dietition thought to herself, "Surely the children must be tired of the same old thing *every* Saturday." So she worked out some very appetizing menus and had them prepared. Expecting to hear a chorus of approval, she was ill prepared for the protests which went up. "You ought not to try to have so many different things," said one little boy. "You ought to stick to red beans and have plenty of them."

—Photos by Squire Haskins

hard work? Well, the boys never complained because for once, it was suspected, that small-boy urge to destroy property was being legitimately encouraged.

However, it is not "all work and no play" for the children of Fowler Homes. During the school term, afternoons on Saturday and Sunday are reserved strictly for fun. The children take a nap after lunch and afterward play such games as they may choose. In the summer they are taken to summer camp for two weeks.

Nothing short of illness keeps the children away from Sunday school and church on Sunday. They take active parts in the youth programs and hold office in their respective classes.

God is very real to the children; when they pray they *talk* to God. They pray at mealtime, sometimes thanking God for a sunshiny day "so we can go out and play," and nearly always they offer thanks for "friends all over Texas and Louisiana who send nice things to us."

Fowler Homes are typical of all fifteen homes across the country which are supported by Disciples of Christ churches through the National Benevolent Association. Nearly 22,000 children have been cared for in the seven NBA Homes for Children; the eight Homes for the Aged have sheltered over 2,000 members of the Christian churches.

Above, during a play hour boys are shown how to make model airplanes. Their well-adjusted lives will someday reflect credit on their former home. Through its 50-year history more than 2,000 boys and girls have passed through Fowler Homes where they learned the ways of Christian citizenship.

Counselling teen-agers at important milestones is a frequent duty of Mrs. Madge Tucker, superintendent of the Children's Home. Below, she is shown offering guidance to an older girl.

A Year of Benevolence

Disciples of Christ Serve Through the National Benevolent Association of the Christian Church

Children served in 7 Homes during year	867
Aged persons served in 8 Homes during year	477
Mothers cared for during year	38
Total served during year in 15 NBA Homes	1,382
Children uniting with the church during year	29
Children adopted during year	46
Deaths of aged during year	57
Aged applicants on waiting list, June 30, 1954	141
1953 Christmas offering from churches	$512,785.92
Increase from previous year	$ 20,085.66
Annual maintenance from churches (including Christmas offering above)	$871,459.94
Increase from previous year	$ 25,704.24

—Photo by Ted McKeon from Black Star

Chanting as they go, boys and young men carry a portable shrine from a Shinto temple through the streets of a Japanese city.

A Kentucky Christian in Japan

By DWIGHT E. STEVENSON*

"Well, have you written that book about Japan yet?" our hosts jokingly asked me on the third day of our visit to Tokyo.

"No, I'm afraid not," I replied.

"You'd better hurry up and do it. After you have been here a few more days your impressions will be so confused that you will not be able to write it," rejoined my host. We laughed together.

THERE is a great deal of truth in this bit of friendly banter. If you were to ask me for a few well-chosen words on "Life in the United States," I would be hard put to it to supply them, not because I know so little about America but because I know so much. But if you were to ask me what Japan is like, I could begin to reply at once—because I have nothing to go on but the sharp impressions of a memorable eleven-day visit which my wife and I made on our way out to the Philippines a year ago last fall.

One needs to be on guard against impressions formed thus quickly; they can be erroneous, even misleading. But sometimes fresh eyes see things in a new light. It is this alone that justifies my present boldness. Here, then, are the impressions of a visitor who was in Japan for eleven days.

Japan is overcrowded. Herd the whole population of the United States into California and you would have the same crowded human neighborhood that is the Nipponese homeland! These crowded people are undernourished, overworked and overloaded. Greatly surprising to the tourist is the amount of human

*Dr. Stevenson, professor of homiletics at The College of the Bible, Lexington, Ky., visited Japan last year on his way to the Philippines where he spent six months as a visiting professor at Union Theological Seminary in Manila.

burden bearing; men and women—women as often as men—do much of the work of pack and draft animals, pulling and pushing huge loaded wagons and carts down flooded human rivers of traffic in which mingle bicycles and bicycle trailers (also loaded to capacity), motor tricycles, automobiles, trucks of all sizes, wagons and oxcarts. One receives the impression of industriousness and of amazing, restless energy. This tiny, wiry, energetic people makes one want to revise the sage's advice thus: "Go to the Japanese, thou sluggard ant, and learn to be busy."

Busy, yes. But not noisy. In packed buses and electric trains, tightly jammed people ride silently. Boisterous, talkative Americans in their midst stand out in sore contrast. The Japanese have learned how to live in a huddled neighborhood without intruding upon their neighbors' privacy.

Friendliness Combines with Industry

With such amazing industry and such startling quietness, the Japanese combine friendliness. My wife said, "Somehow I had not thought of the Japanese as smiling very much. But in their own country they smile a great deal; and how nice it is to be on the receiving end of a Japanese smile." Or to be greeted by the deep Japanese bow. Or to be entertained in a Japanese living room, sitting on the rice-matted floor for tea. Or to sit in homelike togetherness with a congregation of Japanese Christians. Courtesy is unfailing. Hospitality is open handed. And a cultured refinement turns all these expressions of friendliness into a high and beautiful art.

While there is much, much more that one could write about Japan in general—such as farms, homes, markets, traffic, holidays, schools, trains, language, food, political attitudes, the American occupation—we resist the temptation and pass now to the topic of religion.

We had read much in America about the religious vacuum in Japan following V-J Day; we had expected to find a highly secularized economy bearing few marks of religion. We were mistaken. There may have been a short period after the collapse of her armies when Japan was in doubt about Buddhism and Shintoism, ready for a positive religious message from the West; but that time is now past. Japan is in the midst of a religious revival.

Buddhist and Shinto shrines are being repaired and repainted. New ones are being built. While we were in the country the newspapers carried pictures of a giant stone Buddha being carved out of a mountainside—like our monument to the three presidents at Mount Rushmore. The shrine cities of Nikko and Kyoto are each visited by 10,000 to 40,000 pilgrims daily. Colorful rice festival processions fill the streets. At this time portable shrines are carried out for their annual airing and are set up in temporary out-of-the-temple headquarters on a vacant lot or in an unoccupied store where troups of boys stand guard and drum huge gongs.

Rites and ceremonies are deeply rooted in the culture and mores of the people; and while it is impossible for an outsider to tell what the average Japanese believes about them, it is likewise impossible for him to conclude that the hold of the old religion is relaxing.

New Sect Emerges

And it is not alone the old that is in evidence. In the short time since the war, *Ten Riki,* a new sect compounded of ancient and modern elements—like some California sects—has gathered six million adherents, ten times as many converts as Christianity holds after a full century in the archipelago.

We visited Nikko, a city of shrines about fifty miles from Tokyo where Shinto and Buddhist temples stand side by side and their priests and devotees mingle in tolerant fraternity. As was pointed out above, from 10,000 to 40,000 pilgrims visit Nikko each day. These pilgrims rinse their mouths at the sacred well, buy their fortunes from sacred boxes, leave their ten yen

Among leaders of the church who met in Tokyo at the *Kyodan* Evangelistic Congress held in the fall of 1953 were (front row, left to right) Kenneth C. Hendricks, Disciples of Christ missionary to Japan; Mrs. Dwight Stevenson; Dr. Stevenson, author of the accompanying article, and Michio Kozaki, moderator of the United Church of Christ in Japan. Toyohiko Kagawa, world - renowned Christian evangelist (second from right), also attended the Congress which met to devise more effective and aggressive ways and means of evangelism.

notes (about 2½ cents) before the giant statues of Buddha, tie paper prayers to ancient trees, burn incense in stone lamps on high pedestals, and otherwise give evidence of their acknowledgement of an unseen world. It is colorful, ornate, eye filling and imposing beyond the wildest forms of Roman Catholicism. Withal there seems to be no place for congregational worship or for the leadership of laymen.

In this Japanese world of crowded, overlapping religious loyalties there seems to be little room for Christianity. After a century of missionary work Protestant and Roman Catholic churches together hold less than one per cent of the population. The church has had and continues to have hard going.

But there have been impressive gains, and within this tiny Christian minority there are signs of amazing vitality which promise much for the future. It was our good fortune to be in Japan at the time of the Evangelistic Congress of the United Church of Christ. This was a called meeting to devise more aggressive and more effective measures of evangelism.

United Church Formed during War

Kyodan is the short Japanese name for the United Church of Christ in Japan, formed under pressure of the government from thirty Protestant bodies during the war. Its full Japanese name is *Nippon Kirisuto Kyodan.* This organization is feeling its way toward increasing organic unity as against the rather mechanical union which now exists. It is organized through thirteen regions or districts, called *Kyokus,* and is governed by a General Assembly which meets every two years. Ad interim administration is vested in a general secretary and a president with his executive committee. The Disciples of Christ are in this United Church without having lost their identity.

The missionaries, through the Interboard Committee (representing foreign missionary societies in Japan), are in the *Kyodan* but they tend to keep their own denominational identity and to work only with their own denominationally founded work. It is a paradox that without missionaries Japanese Christianity would not have been established, without continued missionary support it could not exist, but that denominational missionaries and mission budgets are brakes upon the progress of Japanese Protestantism toward full unity.

Contagion of Christian Feeling

At the Evangelistic Congress of the *Kyodan* we felt much as we have felt in great conventions and conferences of the church in America and in other parts of the world. The contagion of Christian feeling in a great assembly is infectious with inspiration and enthusiasm the world over. Especially was it thrilling to hear 2,500 Japanese Christians lift their voices in united singing of familiar hymns which, though sung in a tongue strange to Western ears, created the uniting bond of shared emotion.

No less thrilling was the experience of sitting in the Congress while the great Christian, Kagawa, in his own land, among his own people and in his own language, held and swayed the huge audience. I could not understand a word and was dependent upon the running interpretation of Disciples missionary Kenneth Hendricks at my side for the meaning—but one thing was clear to me. Seldom had I seen a greater master of an assembly. He gripped his hearers in the sheer pleasure of listening. I watched them, their faces alight; I listened to their quick response of laughter; I felt their intentness.

In the discussion sections of this *Kyodan* Congress, work was being done. There are difficulties aplenty in a union so young, gathering up so many diverse traditions and theological backgrounds. But what was impressive to me was not the evidence of difficulty; it was rather the quiet confidence that solutions could be found and the firm determination to stay together and find such solutions. A United Church of Christ will have far more effect upon Japan in the next one hundred years than a divided Christendom, witnessing through thirty or more separate evangels, had in the century past. This movement is alive; it is Christian; it is alert to God's leading.

The difficulties facing Christian expansion in Japan have not decreased since the war. They have perhaps increased. But the effectiveness of the Christian witness has also increased.

We have mentioned the birth of the United Church; this is a great Christian fact, a seed-like event from which great things will grow. We must also mention the mission of The United Christian Missionary Society.

Happy Christian Family

To reproduce the language of my travel diary, "We have a great gang of missionaries in Japan. With the exception of Kenneth and Mrs. Hendricks, who first came out in 1921 and were here until 1932, then returned in 1947, all are exceedingly young—around thirty years of age. These young people—highly trained, fully dedicated—call the Hendrickses *Mom* and *Pop;* and indeed when they are all together at the Hendricks' home for a missionary conference, they are like nothing so much as a happy Christian family."

Hallam and Helen Shorrock, Ralph and Maxine Palmer, Diora Spear, Daisy Edgerton, Del and Martha Troxel, "Mac" and Marge Warner, Vern Rossman, Adele Bower, and Hazel Hughes, who arrived shortly after our visit, are such a band of missionaries as the Apostle Paul himself would be happy to count among his fellow laborers.

These young people are not entirely free from the tensions and dilemmas which plague every person who goes from one culture to live in another; they are painfully sensitive to the hitherto inadequate translation of the gospel into Japanese folkways and into a church which will be truly indigenous; they are shamefully overworked. But they are spiritually compelled and they are in Japan with the full expectation that the Christian movement will make significant headway in capturing the Nipponese mind for Christ.

I write these lines back in Kentucky, for I am a Kentucky Christian, living in a state where Christians—church members, at least—are the majority of the population. In Japan I saw the Christian movement as a small minority and I felt its power—like leaven in the meal, like salt, like light, like a city set on a hill which cannot be hid.

Part Three of the Evanston Story—
Christian leaders from many areas of the world tell of the struggle taking place as

The Churches Face Their Task

By JAMES L. MERRELL

PROTESTANT and Orthodox Christians are maintaining a witness in all parts of the world, often under conditions that demand endurance and sacrifice and which call for a renewed conviction that Christ is the hope of the world.

This fact was dramatized by a score of church leaders attending the Second Assembly of the World Council of Churches in Evanston, Illinois, last August.

In speeches before gatherings of Assembly participants, these churchmen described the challenges and obstacles confronting their people as they pursue Christian tasks. The circumstances vary from country to country—and admittedly, the degree of steadfastness is not the same everywhere—but one thing was made clear at Evanston: the churches are far from silent at a time when their silence would give them greater security and even favor from the state.

Two of the obstacles faced by some churches of the World Council in their own lands are opposite in nature, but they produce the same effect. In both cases every effort is made to stifle the voice of the church and ultimately to uproot the church and destroy it.

Two Extremes

At one extreme is the church that is located within the Communist orbit, where the state's anti-religious propaganda is coupled with impossible restrictions upon the activity of the church. At the other extreme is the minority church witnessing in a nominally Christian land where the dominant church condones—and even encourages—persecution.

H. Guenter Jacob, general superintendent of a large district of the Evangelical Union Church in East Germany, spoke to an audience of Assembly accredited visitors about the Christian witness in a Soviet-controlled state.

"It is an either-or proposition," the German delegate said. The gulf cannot be bridged. "It is impossible," he said, "to believe in both our Christian dogma and in the Communist dogma which reduces God to a product of a primitive mankind's anxieties and Jesus Christ at best to a revolutionary who tragically failed."

Dr. Jacob, who was at first denied permission by Soviet officials to attend the Evanston Assembly, stated that at present the situation in East Germany is "neither sensational nor dramatic" from the standpoint of Christianity. The "new line" of the Communist party has made things easier for the churches. But, he said:

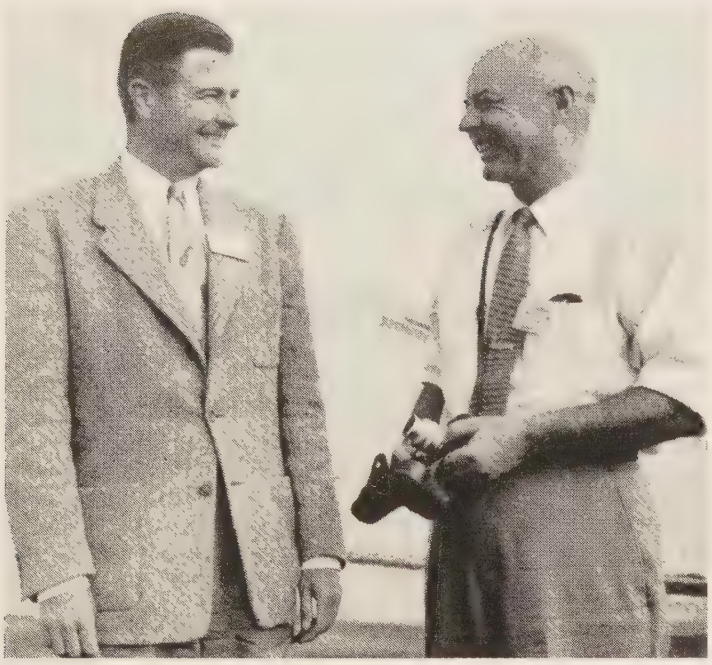
"Our state does not intend either to remain strictly neutral towards all religious and ideological groups or to be equally loyal and tolerant with them. It has a clear-cut program and a definite goal: to establish step by step the communist social order."

In discussing the possibilities of Christian witness in the German People's Republic, Dr. Jacob listed three restrictions which were obstacles:

1. The state schools which all children must attend are explicitly based on the communist creed.
2. The possibilities for missionary service in public are very limited. The churches cannot utilize the theater, movies, the press or meeting places not owned by them, nor can they have access to factories or distribute literature on the free book market.
3. Since professional life is largely dependent on governmental offices, church members face constant ideological conflict.

"That is why there are some church members, mostly young ones," Dr. Jacob said, "who change allegiance one day. There are also those who dissociate themselves from the church because they do not want to draw attention upon themselves. These are desertions

Below are the editors of the three ecumenical "responses" which have been made by Disciples of Christ. In the center is W. E. Garrison, who prepared the "Response to Amsterdam" in 1948. At the left is Ronald E. Osborn, editor of the "Response to Lund" of 1952. At the right is Robert Tobias, who is preparing the "Response to Evanston."
—Photo by Lieberman of Black Star



Oliver W. McCully, right, delegate to the Evanston Assembly from the churches of Disciples of Christ in Canada, discusses his hobby — photography — with Jack Finegan, American Disciple who was a member of the delegation from the International Convention. The two men are standing outside McGaw Hall.

—Photo by Lieberman of Black Star

which we, humanly speaking, certainly understand."

Dr. Jacob said that the difficulties of Christians in East Germany serve as a reminder of the emergency situation in which people are living. "Under these circumstances," he added, "it is a great help to experience intercession."

Another speaker who told Assembly visitors about the difficulties of Christian witness was Manuel Gutierrez-Marin, president of the Spanish Evangelical Church.

"It seems like a miracle," Dr. Marin said, that the Protestant movement in Spain continues to grow in spite of the severe restrictions placed upon its activities.

Dr. Gutierrez-Marin, a theological professor and pastor of a local church in Barcelona, attributed this growth to the "faithful persistence" of Spanish Protestants.

No Freedom in Spain

In discussing the present situation the Spanish delegate made it clear that "there has never been religious freedom in Spain, although people have always fought for it. There has never been granted more than a limited tolerance."

Dr. Gutierrez-Marin associated the degree of tolerance enjoyed by Protestants of Spain with the relative closeness of the state and the Roman Catholic church over the years. Since the Spanish state is now a Roman Catholic state, none of the Evangelical churches of the country is recognized, and every attempt is made to hinder the witness of the small group of 30,000 Protestants.

The Spanish state pays the salaries of all Roman clergy and is pledged —by the concordat of 1953—to exempt all ecclesiastical buildings and institutions from taxation. Lessons in the Catholic religion are obligatory in all grade schools and universities, although children of non-Catholics may be exempt if their parents apply for such an exemption.

After reciting a list of a dozen or more such restrictions upon the witness of Spanish Protestants, the speaker pointed out that there is a bright side to the picture.

The addition of new members to Protestant churches in cities like Madrid and Barcelona have more than doubled membership. Almost all congregations hold church school classes and sponsor active youth groups.

About his fellow Protestants, Dr. Gutierrez-Marin concluded, "The path on which they go is narrow, but they walk on it with a great hope in their hearts, hope in him who is the hope of the world: Jesus Christ."

A clear picture of the Christian scene in the Near East was presented at an Assembly gathering by Farid Audeh, president of the Supreme Council of the Evangelical Churches in Syria and chairman of the Near East Council.

Christian missions in the Near East are threatened with increasing restrictions caused by "extreme, intensive, irritative and sometimes unhealthy nationalism," the speaker said.

Dr. Audeh stated that Christian missions in Muslim countries, especially, have suffered much, and at one time "were at the verge of extinction." The spirit of nationalism in the Muslim nations is directed both against the influence of the strong nations of the West and against the threat of Soviet communism. This, Dr. Audeh said, creates a tendency "to turn back to Islam as a center of nationalistic enthusiasm."

In Syria, the speaker noted, an attempt to make Islam the constitutional religion has been averted, but Islam has to be the religion of the nation's president, and no conversion to the Christian faith is officially recognized. Still, the Evangelical Church in Syria is a recognized community.

Lebanon "enjoys more religious freedom than any other country in the Middle East," the speaker reported. Christians in that country are "very firm in keeping Lebanon Christian at whatever cost."

In Iran and Israel some missionary work is permitted, Dr. Audeh held, but there still are many difficulties confronting the churches. The position of Egyptian Christians, he said, is greatly improved under the new regime.

Kagawa Speaks

The opportunities for Christian witness in Japan were presented at a visitors' program during the Assembly by Toyohiko Kagawa, renowned Christian mystic and evangelist. Dr. Kagawa, whose achievements among Japanese laborers earn him an attentive hearing wherever he goes, spoke particularly of the Christian witness among Japan's great laboring masses.

Picturing communism as the greatest foe of Christianity among Japanese laborers, Dr. Kagawa said that "Communists move as an organized body, while Christian forces are divided into many sections and compartments, with denominational ideologies and without funds." He deplored the lack of funds for Christian enterprises in Japan and noted that Japanese Communists receive millions of dollars from China as well as smuggled drugs to raise additional funds.

Dr. Kagawa has helped bring the Christian message to the workers of Japan by organizing labor and farmer unions, consumer cooperatives, and credit, pawnshop, medical and life insurance cooperatives. In addition he also helped the government organize unemployment and health insurance. This, he said, was in accord with his plan to show workers

that Christian principles could be applied to their needs.

Although the number of Christians in Japan is small compared with the total population, Dr. Kagawa said, "their influence among the laborers is great."

A consultant from the Church of Malabar in South India, M. M. Thomas, told Assembly visitors that the situation in his country "is full of potentialities both for good and for evil."

Dr. Thomas stated that the Christians in India feel that they must take their place beside non-Christians in the new India in building up a secular state as opposed to a Hindu state and to prevent the strengthening of militant Muslim communalism. The eight million Christians in India, the speaker asserted, support the policies of Prime Minister Nehru's government in its effort to achieve a "third area of peace in the world." They do this out of a deep concern for freedom and justice.

Christians must make their witness, the Indian youth leader stated, not through a specifically Christian political party or parties, but "in and through secular parties in which they are free to bring their Christian faith to bear upon the problems of society."

Protestant "Working Ministers"

Protestants in France have their "working ministers," said Elie-Etienne Lauriol of Paris, in his address at a gathering of accredited visitors. These working ministers, comparable to the worker-priests of the Roman Catholic church, witness among the factory people of France, reflecting the Christian concern for social justice.

Only in recent years, the speaker said, have French Christians shown any concern for social reform. Now, he noted, such Protestant pastors as Fallot, Monod and Goumelle have carried on crusades to awaken the social conscience of the churches.

"Today the battle is won, in theory at least," Mr. Lauriol asserted. "Christians today recognize that the love of God is impossible without the love of his other children and that they are their brothers' keepers."

Other addresses at Assembly meetings dealt with the problems of Christian witness in Russia, Latin America and China.

Gustav W. Heinemann of the Evangelical Church in Germany told of his experiences with Christianity in the U.S.S.R. After a visit to that country on invitation from the Russian Orthodox Church he noted that three things are forbidden to Christians there. Churches cannot instruct their youth, carry on charitable work or engage in so-called "religious propaganda."

Despite the restrictions, church attendance in Russia is high, Dr. Heinemann said. "A bishop in the Ukraine," he added, "indicated the number of baptisms as 90 per cent of the newly-born children."

Charles C. West, former Presbyterian missionary to China, spoke of the complete isolation of the churches of China under the present regime, leaving only the fellowship of prayer. Theological discussions, Dr. West said, so far as they appear in censored publications, seem to involve primarily such questions as "How far is a Christian doctrine of hope in a heavenly kingdom an excuse for not working with all one's strength for the building of a socialist society?"

The Roman Catholic church is "trying to maintain a 300-year-old religious iron curtain in Latin America." This picture of Protestant witness in Latin America was given by Methodist Bishop Sante Uberto Barbieri of Buenos Aires, Argentina, one of the six new presidents of the World Council of Churches.

"There is no hope of a common Christian front in the world," he said, "until the day when the Roman Catholic church retraces her steps and extends to us the right hand of fellowship as brothers. . . ."

Dr. Barbieri stated that meanwhile Protestants must "pray God for strength and brotherly love, so that we may go on with our work and never act with our Roman Catholic brothers as they act with us, when they take advantage of their numerical strength to play with political powers to their own advantage."

Several aspects of Christian witness in the United States were discussed by speakers at accredited visitors' sessions. One address, on "Laymen Discover Their Vocation," was given by Irwin Miller, a Disciple who is chairman of the board of Cummins Engine Company in Columbus, Indiana.

"Making the First Step"

In discussing the Christian message as applied in the life of the American businessman, Mr. Miller said that while the businessman has not in general discovered his Christian calling, "he is, nevertheless, making the first step."

The American businessman, he asserted, is giving evidence "that he has recognized the inadequacy of the self-centered and material principles of action which were his inheritance . . . but has not yet discovered the clear call of Christ to be the sufficient guide which he seeks.

But American businessmen of today, he said, are "showing signs of growing toward a spiritual understanding and maturity which did not characterize the generations immediately preceding them."

Martin Niemoeller, foreign secretary of the Evangelical Church in Germany, seated, is shown with R. D. Paul, secretary of the Church of South India, at an Evanston session.
—RNS Photo

—Photo by Hans Leuenberger from Black Star

Two African women, one in traditional and the other in modern dress wait for a bus in the city of Entebbe, Uganda. The concrete buildings, wide roads, and automobiles graphically illustrate the cosmopolitan aspect of many African cities.

A Continent Is Being Discipled

By DONALD McGAVRAN

As we think about Africa we must think first of all about a land in the midst of a tremendous uprush into civilization. As I traveled across Africa by plane, rail, bus, truck, cycle, foot and paddled canoe, and saw at firsthand both cities and remote country districts in six great countries—Kenya, Uganda, Ruanda, Congo, Nigeria and Gold Coast—the degree of progress amazed me.

The towns with their wide streets, new concrete buildings, number of cars and modern stores reminded me of towns in Arizona. There are good roads all across Africa—not paved, but graveled and graded. You can drive from coast to coast with less difficulty than you could in the United States forty years ago. Tractors and bulldozers are occasionally seen. Mines, planes, schools, maternity hospitals, lots of bicycles, churches, cathedrals and colleges all speak of a modern Africa coming into being.

In making a comparison between India and Africa my own estimate would be that while India is probably still a little ahead, Africa is progressing at a greater rate of speed and has much more possibility of success.

There are three reasons for this. *First,* Africa is underpopulated. There is limitless land. *Second,* the minerals and resources like copper, gold, diamonds, iron, rubber, coffee, cocoa and palm oil are there in abundance and form a stout economic basis. *Third,* the colonial powers, which have a very good thing in their African possessions, are afraid that communism or natural revolt will separate their colonies from them. They are therefore pouring back huge sums of money into schools, hospitals, roads, housing and the like.

The colonial governments are, to a greater or less extent, trying to be servants of the African people. Good things are being made available to Africans in much greater measure than was ever before the case.

All this material progress has great meaning for the church and for the African Christians. In fact, the present economic situation might be designated as *the first major background factor* in estimating the future of Christianity in Africa.

An African Presbyterian minister in southern Congo planted a large area with coffee some years ago. He now gets $15,000 a year income from it. In Ogbomasha, Nigeria. I saw seven Baptist churches. Each, on an average seats four hundred and cost $10,000. The entire cost was contributed by the African members whose parents a generation ago were illiterate pagans. Coffee, cocoa and palm oil have brought prosperity to the residents of that district.

In the back woods of Kenya I came to a market town. As I looked at the names of the merchants written above their stores I saw Peter and Adam and Ezekiel and John and Abraham. The merchants of that section of the country are Christians. Trucks are owned by Christians. I rode down through Urundi in the truck owned by Brother Alphonse. He carried the mail for the government and was bringing down a truck load of potatoes from the highlands to sell in Usumbura.

Wealth of Christians Increases

When Africa becomes Christian, then as the wealth increases, it will be the wealth of Christians which increases—a wealth which has already built several cathedrals and will build many more, to say nothing of thousands of churches and chapels.

Almost the only educated Africans in all that central belt are Christians. Whatever increase of national wealth there is—and there will be much—a major share is sure to come to the educated members of society—that is, the Christians. Since the creation of a self-supporting church is correctly one of the basic aims of missions, an economic situation such as I have described is of the greatest importance in estimating the Christian potentialities of Africa.

A second major background factor is the strong sense of community in Africa. We might call it the tribal nature of life. Here in America we act as individuals. A man by himself decides to become a Christian, to choose a wife, to plant corn in the bottom forty, or to send his daughter to school.

In Africa each one of these decisions would normally be made by the group. When Africans turn from idols to serve the true and living God, it is normal for them to turn in considerable numbers—so that each

one comes in with his fellows, with leaders whom he admires and relatives with whom he feels at home, with a public opinion which he fears and girls whom he can marry and a community which is his.

As we think about persons becoming Christians in Africa we need to think in terms of households and clans forming a decision to follow unitedly the Christian way. This was the way in which our own pagan ancestors in the forests of northern Europe became Christians. Africa is full of tribes trembling on the brink of decision.

A third major factor in the background, closely linked with the second, is the exodus from a primitive, animistic religion where all objects such as stones, trees and rivers are felt to be possessed of souls. The first exodus of the Hebrews from Egypt pales into insignificance before this which is going on before our eyes. Twenty million Africans have become Christian in the past sixty years. At least eighty million more are going to leave animism in the next forty years. They will become Moslems, or educated materialists, or Roman Catholics, or evangelical Christians. Nothing like this exodus has ever been seen before.

100,000,000 Are Concerned

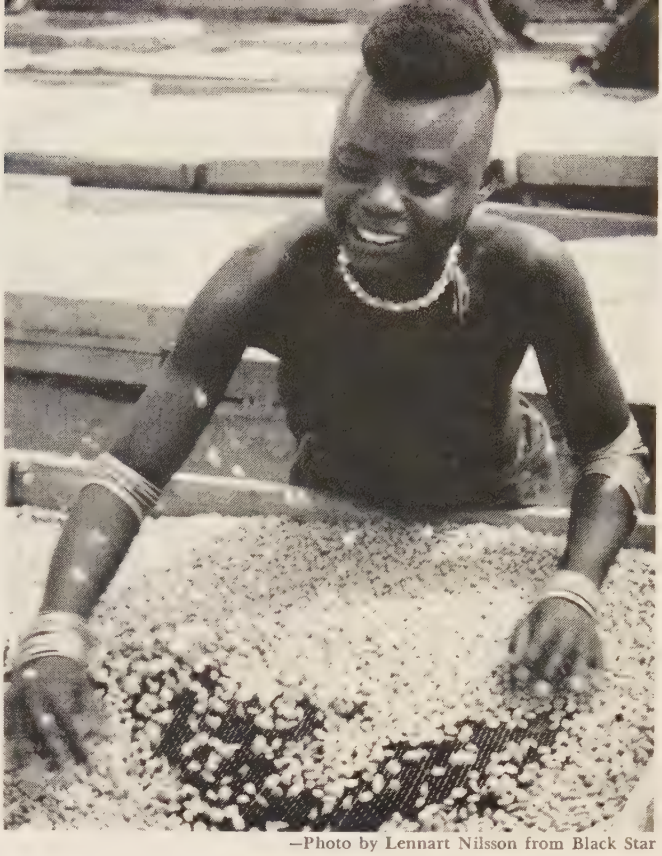
True, the movement to the Christian faith of our ancestors in northern Europe was parallel in that barbarians were converted. But in Europe the process took a thousand years to win perhaps thirty million people. In Africa a hundred million or more are concerned and they will leave animism inside of a hundred years!

A fourth background factor of great influence is the fact that governments realize that it is dangerous and harmful to give fine education into the hands of persons whose only religion is fetish and magic and voodoo. They therefore plan to do all or most of their education through Christian schools.

Aiding them in this decision is the fact that the only advanced teachers that governments can get are Christians, and the only organizations which can deliver high-grade teachers to Africa and keep them at work there are the Christian missions. Thus it comes about that the teachers are Christians, the textbooks are Christian, the supervisors of the schools are Christian ministers, either African or missionary, and all higher education is in the hands of the church.

A fifth background factor most important for the discipling of Africa is the ease of living. Great African churches of ten, twenty, fifty and a hundred thousand members have arisen. Their first teacher-preachers are young men with little formal schooling. They are

Dr. McGavran, Disciples Missionary to India Now on Furlough, Gives His Impressions of the New Africa which He Visited on His Way Home Last Summer



—Photo by Lennart Nilsson from Black Star

On a big coffee plantation in the Belgian Congo an African girl sorts coffee beans and then gathers them into baskets. Coffee, cocoa and palm oil have helped bring prosperity to the residents of the district, many of whom are Christians.

farmers, accustomed to raising all they eat. When they become teacher-preachers they get a small income—perhaps one-sixth of what they need—from the congregation and supply the balance by their own labor in their gardens. So from the beginning, even when the sense of stewardship is not strong in the congregation, the first rank of the pastorate can be and is self-supporting.

From the beginning, the contribution of the foreign mission can be that of training the ministry, supervising the new churches, giving the youth higher education, and carrying on a ministry of healing.

A final background factor is a definite change in the racial thinking which used to be common among African missions. Thirty years ago it was commonly held that the Africans were people of limited intelligence, a child race, incapable of great advance. Hence a large opportunity amongst them was counted equal to a small opportunity among a "superior race" such as, let us say, the Chinese.

Today all such racial prejudice is completely discounted. Those Africans who have been given opportunity have developed into capable men and women —administrators, doctors, nurses, preachers and bishops.

The church which is rising in Africa is one which by weight of numbers as well as quality of life is destined to play an important part in the ecumenical church. None of the younger churches thirty years from now will have the influence in the World Council that African churches will have. As far as human vision goes, thirty years from now only African churches will speak for scores of millions of Christians, and hundreds of thousands of congregations, and an uncounted host of ministers of the gospel and for a continent which has been discipled in a hundred years.

AMERICA has now been saddled with peacetime Universal Military Service. The present Selective Service Act which expires in June, 1955, though not entitled peacetime military conscription, for all practical purposes amounts to that. There now seems to be general agreement among military leaders that compulsory military service of some sort for all U.S. males must be written into a new law in June, 1955. The most probable form that this proposed legislation will take is a two-year period of service for all individuals 18½ years of age, plus a six-year period in the reserves, with active participation in the reserves to be enforced by the threat of return to active duty in the armed forces for those who let their training lag. Whatever the name given to the impending legislation, watch for these characteristics: universality of conscription, lengthening of the period of service or training for individuals, and the tendency to make the act as permanent (or as long in duration) as possible.

TELEVISION fans in Louisville, Kentucky, were startled recently to find their telecasts of baseball games punctuated no longer by beer blurbs. Instead, the commercials took the form of brief reminders to give thought to the realities of spiritual life, church attendance, etc. It was then discovered that the Baptists of the city had assumed responsibility for the sponsorship of the baseball broadcasts and had resold the commercials to firms whose products were more to their liking and whose management was sympathetic to "accentuating the religious." Public response was so favorable that the broadcasting station is reported to have discontinued all beer advertising.

INDIA is said to be prepared to move through the United Nations toward an attempt to start trade between North and South Korea in the hope that better relations, disarmament and even unity may follow mutual business relationships—where diplomatic and political means have failed. This may well point toward a whole new strategy for the UN in its search for world peace and prosperity.

LESS and poorer education for America's children is the present prospect for the next ten years. First, there is a growing teacher shortage due (1) to a tremendous increase in the number of school children, and (2) to a dwindling supply of teachers due mainly to low standards of pay. Second, there is a tendency on the part of the present administration to turn back as much as possible of the financial responsibility for meeting this problem to local authorities. Since local school authorities are often under the control of the people who want to save tax money more than they want to educate children, there is a tendency to invest less money in meeting school needs. Result? Less and poorer education!

BARTON W. Stone was in Kentucky as a leader of the Christian churches years before the reformers under the leadership of Alexander Campbell came to that state. When the reformers did come, however, they came with enthusiasm and fervor, and grew rapidly. It was Barton W. Stone who recognized the similarity of their doctrines and suggested that the two pioneer forces unite. He was there first. His followers were in greater numbers. He might well have resented the inroads of the reformers. It would have been natural for the very similarity of their appeals to have made him bitter. It is a tribute to his largeness of character that he made the approaches to the reformers that eventuated in the union of the two groups in 1832. This was the real beginning of the communion now known as Disciples of Christ.

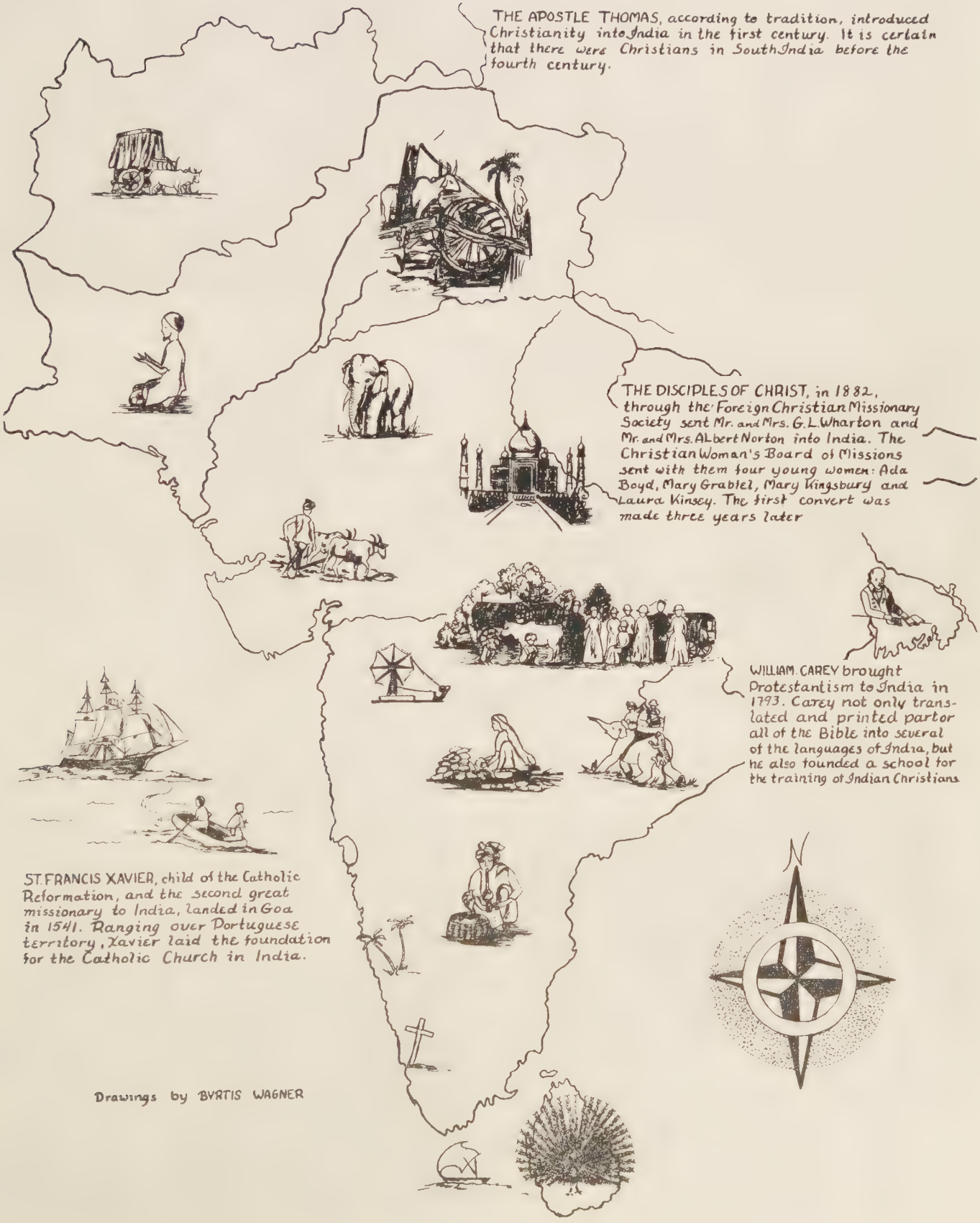
All of this and more is developed effectively in William Garrett West's new book, *Barton Warren Stone: Early American Advocate of Christian Unity*. It is West's contention that Barton W. Stone was not only the pioneer influence in the ecumenical ideals of Disciples but that he was a significant influence in the total picture of ecumenical Christianity in America and that this significance should be recovered by historical research. The West book is scholarly, well documented, carefully indexed, and comprehensive in its treatment of Stone, both as to his character and his work. In these days when the Disciples accept with enthusiasm the opportunities of fellowship through the ecumenical movement, it is well to revive our interest in this pioneer leader who did so much to condition the spirit and enlarge the sentiments of our people.

WOULD you like to take a total look at the state of the Christian religion in the world today? If so, you would be well advised to read *The Christian World Mission In Our Day* by the eminent church historian, Kenneth Scott Latourette. After a chapter of background he analyzes in compact and vivid paragraphs the state of the church—the problems, the changes, the prospects and the difficulties in every country of the world. From this analysis he gathers together, as he sees it, the constructive forces out of our paradoxical world situation, and he presents them as a challenge of great urgency and basic hopefulness.

THE memoirs of Virginia Crocheron Gildersleeve, for so long dean of Barnard College, an affiliate of Columbia University, is a notable book. *Many a Good Crusade* is the appropriate title, for this woman, born of a high-minded Victorian family, was a long-time leader of many great causes. She was a leader in the field of education for women, was in the forefront of those who urged the important place that women should take in the twentieth century, and was herself an author and scholar of distinction. The two world wars found her employed on notable commissions. Ultimately she became a member of the United States delegation to the organizational meeting of the United Nations in 1945. Her sketches of the personalities of many lands, leaders in nearly every aspect of twentieth century life, are absorbingly interesting. It is the

(*Continued on page* 46)

THE GOOD NEWS CAME TO INDIA



THE APOSTLE THOMAS, according to tradition, introduced Christianity into India in the first century. It is certain that there were Christians in South India before the fourth century.

THE DISCIPLES OF CHRIST, in 1882, through the Foreign Christian Missionary Society sent Mr. and Mrs. G. L. Wharton and Mr. and Mrs. Albert Norton into India. The Christian Woman's Board of Missions sent with them four young women: Ada Boyd, Mary Grabiel, Mary Kingsbury and Laura Kinsey. The first convert was made three years later

WILLIAM CAREY brought Protestantism to India in 1793. Carey not only translated and printed part or all of the Bible into several of the languages of India, but he also founded a school for the training of Indian Christians

ST. FRANCIS XAVIER, child of the Catholic Reformation, and the second great missionary to India, landed in Goa in 1541. Ranging over Portuguese territory, Xavier laid the foundation for the Catholic Church in India.

Drawings by BYRTIS WAGNER

1885—When Disciples of Christ missionaries in India decided to open a station in the interior, Mr. and Mrs. Morton D. Adams, Ada Boyd and Mary Kingsbury made the journey of 204 miles through tiger-infested jungle in oxcarts. It took them three weeks to reach Bilaspur. At right the missionaries are shown pitching camp for the night beside the road. With them are two little orphan boys who were given to the ladies as they left Harda.

1889—Medical work was started when the Foreign Christian Missionary Society sent Dr. C. S. Durand to Harda, and when the Christian Woman's Board of Missions within the year sent two ladies, Dr. Olivia Baldwin and Dr. Arabella Merrill to Bilaspur. The diseased, the crippled, the hungry crowded into the makeshift dispensaries. Below, a sick woman in a litter is carried in for treatment while parents also await help for their sick children.

1890-1910—The famine which reached its peak in 1896-97, followed by the plague epidemic, taxed the resources of every missionary in India. Orphanages were opened in almost every mission station. Doctors fought the dread disease which attacked weakened bodies. Adults were given work building, making roads, digging ditches.

Below, children were brought to Dr. Mary McGavran. Her hospital in these days of plague and famine was a grass hut.

Below, the Bilaspur church was one structure built with famine labor. Both men and women carried bricks and mortar.

1916—The tuberculosis sanatorium in Pendra Road which in 1934 became a union institution with government subsidy had its beginnings in the jungle. A Hindu gentleman, members of whose family had been treated by missionary doctors, gave the initial gift to purchase land. At left, Dr. Mary Longdon, while searching for a suitable location for the sanatorium, rode for days through the jungle on an elephant during the pouring rains of monsoon weather.

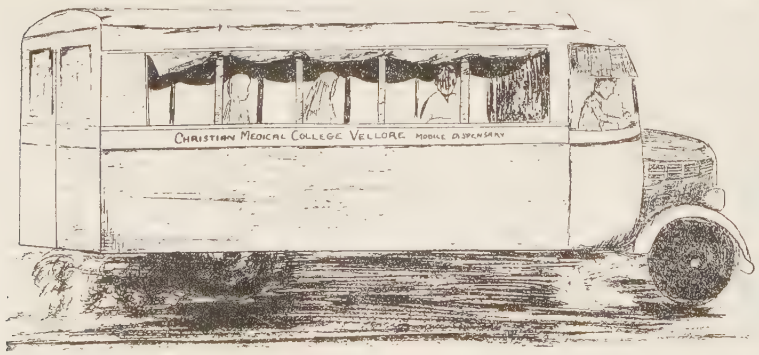
1918 — The Foreign Christian Missionary Society and the Christian Woman's Board of Missions joined forces. The missionaries in India met together to elect one of their number to serve as administrator. W. B. Alexander was chosen and served almost continuously from 1918-1944. Symbolizing the union was the merging of the publications of the two boards to help make up the new WORLD CALL.

1929—It was decided, following the brotherhood Survey of Service, that the mission should withdraw from the more distant and other-language areas of work in order to serve more effectively in a concentrated area. The depression which followed closely on the heels of the Survey further curtailed the work. The map at right shows the area of concentration.

1931—Sumankhetan was founded near Pendra Road. This school aims at aiding the village girl to create a happy, healthy Christian home. Above, a student helps a small girl wash her hair.

1935—The Convention of Churches drafted its constitution; and the Committee of Twelve on Evangelism (six missionary, six Indian) was formed.

1937-38—Dr. Frank Laubach, literacy expert, visited India. Following his visit the Disciples Mission Press (shown above) printed its first batch of literacy materials. Since that time the Laubach "Each one teach one" method and materials have been widely used. The *Sahayak Patrika,* a newspaper first printed by the Mission Press in 1904, now has a wide interdenominational circulation.



1947—The India Mission officially became a supporting part of the program of the Allahabad Agricultural Institute which trains agricultural extension workers used all over India. Above, left, students reap grain.

1948—The India Mission began to cooperate in the program of Leonard Theological Seminary. The coeducational student body has as one of its projects village uplift and recreational work with village children. Above, students show an educational film on good health.

1949—The Mission shares in the support of the Vellore Christian Medical Center. Its roadside dispensary (shown at left) is one of Vellore's best-known features.

1949—The executive committee of the India Mission, which makes all decisions on policy, personnel and finance, and which had from time to time had Indian members, became officially half national and half missionary, marking another milestone on the road toward full partnership.

1950—The first mission-wide high school young people's conference was held. At the consecration service (above) the young people light their lamps at the altar and then set them adrift on the river.

1952—The Nurses' Home was completed at the Bilaspur Hospital. Above, nurses spend a leisure hour in the dormitory. The hospital was founded in 1891. A nurses' training school was opened in 1924. India's first vernacular post-graduate nursing course began here in 1946.

1952—The decision was made to work with the British Baptists and Churches of Christ among the primitive people in Surguja and the Khond Hills of Orissa and with the outcastes of Western Orissa. Below is shown a baptismal scene.

Both Opportunities and Problems Today Confront

Christian Missions In India

*An Interview with Donald F. West**

By JANET SUGIOKA

"THESE are new and difficult times for Christian missions in India, but it is one of our greatest satisfactions that both Indian Christians and missionaries have stood up so well under this trying test," said Donald West, executive secretary for India, the Philippines and Thailand, at an interview in his office in Missions Building, Indianapolis. "At a time like this," he continued, "we must place confidence in our mature Indian Christian leaders. Through fellowship and mutual confidence we have managed to keep things moving along to date."

Today India is in a state of transition; the Christian Mission there is approaching the end of an epoch. These statements are trite, Dr. West admitted, but they are still true.

It was in September of 1882 that the first Disciples of Christ missionaries sailed for India. During the following seventy or more years has come the development of India into the modern, independent world power of today. Indian Christianity, too, from small and dependent beginnings, has grown in many places into a mature and indigenous church.

Pattern Remains the Same

In every mission country the essential pattern remains the same. Missionaries go out to preach and teach the gospel. As the years pass, national leaders are trained so that the relationship of missionary and national Christian changes gradually from that of teacher and pupil to that of colleague and fellow worker. This is as it should be.

"And so as the India Mission of Disciples of Christ approaches one of the final stages of traditional mission work in India," Dr. West said, "we are gradually replacing missionaries with national workers and granting increasing authority to these workers. In fact, he continued, the Mission and the church are now merging, not only in matters of administration but in matters of property as well. Some mission property is being turned over to the churches for their continued use or to boards of trustees representing Christian organizations larger than local churches in their scope of responsibility. Other properties are being sold and the price is being applied to give aid in the ongoing welfare of church work.

Relations with Government

What is the present relationship of the India Mission with the national government of India, Dr. West was asked.

"There has been a great deal of publicity recently charging that the government is opposed to Christian missions," Dr. West replied, "but this assumption needs a good deal of reservation and qualification."

During the past year Christian missions in the Central Provinces (where Disciples of Christ have carried on most of their work) have been investigated by a government committee. Behind such investigations and complaints lie the efforts of certain Hindu reform movements. One of the strongest and most influential of these is the *Hindu Mahasabha* party, a member of which assassinated Mahatma Gandhi. This movement is anti-Mohammedan as well as anti-Christian and is, in fact, making a strong effort to have Hinduism established as the sole legal national religion so that all other religions may be outlawed.

Missionaries Still Welcome

The fear that Christianity as a "foreign" religion will weaken India politically is one that affects many Indians today, although in several public statements Prime Minister Nehru has repeatedly emphasized the fact that Christian missionaries are still welcome in India. However, there is a definite feeling that foreign missionaries particularly should confine their efforts largely to humanitarian and social service work with less emphasis on evangelism and conversion.

As to specific contacts with the government, Dr. West said, the India Mission has been required, along with all other religious organizations, to register with the government under the Public Trusts Act of 1953.

According to a statement made by Kenneth Potee, Disciples India Mission secretary, the object of the Act is to correct the abuses that have been discovered in temples and other worship centers in India, where large financial gifts are often received but where no check has been made regarding their disposition. That is, the Act is not aimed particularly at Christians but is an attempt to put the financial standing of all religious organizations under surveillance, making it compulsory for them to render regular financial accounts.

*Dr. West is executive secretary of the department of India, Philippines and Thailand in the Division of Foreign Missions of The United Christian Missionary Society.

—Photo by Louise Moseley

Dr. West, sitting at his desk in Missions Building, Indianapolis, discusses present-day activities of the India Mission.

In any such transitional state as missions are now undergoing in India, problems are bound to arise, not only in connection with the government and general public opinion but also within the Mission itself.

"With regard to the shift in leadership, it is natural that there should be differences of opinion between the missionaries and nationals as to the pace at which this shift should take place," Dr. West pointed out. "The nationals often feel that the Mission is slow to turn the reins over to them. Missionaries, on the other hand, sometimes feel that adjustments are being made too rapidly."

These differences of opinion are only natural, he emphasized, and adjustments are being made as harmoniously as possible.

Opportunities for Advance

It must not be forgotten that as national leaders lift some of the load from the missionaries this opens up opportunities for the latter to advance into new and fruitful areas. Such a new field now opening to the Disciples is the work in Orissa where we are working together with the British Baptists and where really heartening response has been the result of these missionary efforts.

The Mission is making adjustments not only in matters of property and administration, but also in the methods of carrying on the work itself.

Typical of this adjustment to enable us to meet new opportunities is the beginning of broad new projects such as the Star of Life and the Abundant Life programs which aid Indian villagers to improve their health, economic standing, literacy and agriculture as well as their spiritual life. While there is a constant emphasis in the press and elsewhere to the effect that foreigners ought not to attempt to convert Indians, humanitarian work such as this is still welcome.

"Such programs are motivated partly by a desire to meet the overwhelming needs of India," Dr. West said. "They are also motivated by our wanting to be realistic about the work which we are permitted to do. We want to use our technical 'know-how' to accomplish all we can to raise the standard of living for the poorer people of India."

Another interesting point concerning the development of such programs is the fact that they will help India to remain a democratic country—a country in which Christian missionaries can continue to work. If India should become a Communist country, that would mean the end of foreign missions there just as it did in China. It is a matter of record that where such service-type programs are established the Communists have a difficult time getting started.

A State of Revolution

The fact of the matter is that India is in a state of revolution. This revolution is moving rapidly and cannot be stopped. The important question is, Who will give guidance to this new power? Will it be a democratic and peaceful revolution or a Communist victory which actually subverts the valid objectives of an authentic revolution that would bring liberation to the disinherited? Christian missions must help provide the answer to this question. And the Star of Life and Abundant Life programs are in harmony with the "silent revolution," as Mr. Nehru termed the transforming effect of the Point Four program.

As we look toward the future of Christianity in India there are encouraging facts to be noted.

Good Mission Hospitals

Disciples of Christ can be proud of the fact that we are one of the leading India missions in terms of national trained medical personnel. Our mission hospitals are doing fine work; and if missionaries were forced to leave India tomorrow, our medical program would not be stopped, although it would be difficult to replace Western-trained doctors for a long time. However, it is difficult to imagine that medical missionaries will be deprived of entry to India, long after other types of workers may be replaced by Indian colleagues.

Moreover, in recent months a number of well-trained college men have decided to enter the Christian ministry. These young men, some of whom have left lucrative work to offer their services to the church, have been members of Disciples youth conferences and have grown up in Disciples churches. Such opposition as Christianity is meeting in India today merely spurs them on in their intention to preach the gospel.

These are encouraging signs, signs that a young church is coming to maturity. Meanwhile the work of the India Mission goes on. "We have assurances that our work and witness are still needed," Dr. West concluded. "This justifies us in continuing our service, under difficult conditions to be sure, but according to the demands that are still being placed on us."

For Your Reading About India

Under Three Flags

Bishop Stephen Neill writes of India, Pakistan and Ceylon with the intimate knowledge of one who has spent much of his life preaching in Indian villages. A brief introduction gives salient facts of the political, economic and social picture. The main body of the book deals with the church, its problems and opportunities. Are missionaries still needed? What is the church's future? These and other questions are answered in this significant book. *(1954. Cloth, $2.00; paper, $1.25.)*

—W. D. H.

Ambassador's Report

A readable appraisal of India and her place in today's world. Chester Bowles presents India in her Asian setting. He writes as an outsider but as one sincerely desirous of understanding the country. He includes, as necessary to understanding India, something of her history, prominent figures, foreign relations, her major problems and how she is attacking them. Nor does he neglect little-known Nepal. *(1954. $4.00.)*

—M. H.

Change of Heart

"We can't go back where we were, and we don't know the way forward. Our souls are homeless." Nanda, a thoughtful and attractive girl from Ceylon, was writing to young Nihar, who was always questing for the way that would lead India forward. In seeking a home for his soul, Nihar sampled communism and a land reform movement before full realization that Christianity offers the best path. Today's India speaks from every page of this significant novel by Harold A. Ehrensperger. *(1954. Cloth, $2.00; paper, $1.25.)*

—M. S.

Hira Lal of India: Diamond Precious

Here is a story that has long needed telling. Hira Lal, saintly doctor of our India Mission, was one of the first converts at Mungeli. Today he holds a unique place of respect and love as both healer of the sick and shepherd of souls. Leta May Brown gives us a warm, vital story, at once a personal epic of humble and heroic Christian service and a record of the development of a mission station and a church in a significant era of missionary history. *(1954. $3.00.)*

—G. B.

The Hidden Treasure

Events of this story of Hindu teen-age Gopal, by Jean Bothwell, move in exciting sequence, sure to delight intermediates. Here is adventure in a journey to safety from riots following the Partition--encounters with refugees and wise decisions of a youth unaccustomed to responsibility. Not until his safe arrival in Delhi does Gopal solve the mystery of the hidden treasure. *(1954. Cloth, $2.00; paper, $1.25.)*

—L. B.

These, Too, The Valiant

A matron of a rescue home, an evangelistic helper, a nurse, a teacher, a cook, a village pastor, an office clerk, a printer, an *ayah* (child's nurse)—these Indians have valiantly served the Disciples of Christ Mission in India. Biographical sketches written intimately and sympathetically by Marilynne Hill, who grew up in India among most of these valiant Christians. *(1954. Paper, $1.00.)*

—M. W.

The Cross is Lifted

A lovely collection of poetry that lifts the soul and stirs the emotions. The poet is an Indian Christian, Chandran Devanesen, his poems as universal in their appeal as the faith that speaks through them. For personal enjoyment, for reading aloud, for use in worship services. A beautiful book for "gifting." *(1954. Cloth, $1.50; paper, $1.00.)*

—G. B.

Face to Face with India

Roland E. Wolseley, who spent more than a year in Nagpur, India, establishing a department of journalism at Hislop College, gives us intimate glimpses into the lives of typical people of that area. A rickshaw puller, a watchman, a Christian teacher, a young Hindu who caught the vision of helping his own village people—all these and many others make India come alive for you. *(1954. Cloth, $2.00; paper, $1.25.,*

—W. D. H.

This Is India, Pakistan, and Ceylon

One marvels at the wealth of background material crowded into these pages of arresting pictures and informative text by Constance M. Hallock. Here are answers to innumerable questions about geography, history, government, religions, economic and social problems. Throughout is shown the steadfast work of Christian missions through the years, which assures Christianity a role in the drama of the future. *(1954. Paper, 50 cents.)*

—L. B.

Jeep Tracks

"This story has to do with an American Army jeep that found itself transferred to duty with a soldier of the cross." The "soldier": missionary and author Helen L. Bailey; the scene of duty: South India. Here are inspiring stories of village evangelism to warm the heart of the reader. *(1954. Paper, $1.00.)*

—M. W.

Chand of India

Chand of India, by Irene M. Harper, is the story of a boy who lives in the new, free India. He has a great longing to visit his capital city. Many exciting things happen to Chand and his friends before he makes his visit. *(1954. Cloth, $2.00; paper, $1.25.)*

—F. M. H.

Fig Tree Village

Grace W. McGavran tells here an exciting story of Ajit and Myria who live in a small village in India. For primary children. *(1954. Cloth, $2.00; paper, $1.25.)*

—F. M. H.

Mohan Lives in India

Pictures and stories by Doris C. Demaree tell of some of the daily events in the lives of boys and girls in India. A book for primaries. *(1947. 50 cents.)*

—F. M. H.

Rain in the Winds

Arun Krishna had a valiant friend in Moti, the big elephant. Clare and George Louden, the authors of this beautiful book for children, make the characters come alive. *(1953. $2.50.)*

—F. M. H.

Note: *The books reviewed on this page may be ordered from The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Indiana. For other books, consult "Toward World Christianity," missionary reading list, available from the same address.*

—Photo by Baker

Above is the new Moniteurs School building at Congo Christian Institute in Bolenge.

Congo Give-away Program

Belgian Subsidies Help Mission Stretch Its Budget

By DONALD H. BAKER*

THIS is an account of a most unusual missionary opportunity—perhaps the most unusual in the past remarkable century and a half of world Christian missions. Every church member should know of it.

The phenomenal growth of the Christian church in Africa is a matter of record. Our Disciples of Christ Congo Mission has grown to a membership of more than 80,000 persons in a little more than fifty years. In the Mondombe area alone, the past two years have witnessed almost 10,000 baptisms.

The reason seems simple. The great mass of people of central and southern Africa are known as Bantu. These people have had no organized religion as we think of religion. They are known as animists. They believe that the spirits of people continue a shadowy existence after death, which is more or less co-existent with that of the living people of their village.

The spirits of their ancestors they fear and seek to propitiate as occasion seems to require. That is all they have had as a religion. It offers nothing of the moral and spiritual which we associate with an organized religion. It is almost a religious vacuum. "Nature abhors a vacuum" even in religion. It seems true of these Africans. Whoever gets to them first with an organized religion gains their acceptance, be he Christian, Mohammedan or other.

Fortunately, so far in the Congo the field has been occupied almost exclusively by Christian missionaries, Catholic and Protestant. Their success has been proportionate to their occupation of the country and their effort.

The absolute necessity of general education for such folk seems plainly apparent. It is hard to tell where evangelism leaves off and education begins, or vice versa, so closely linked have they been in our mission program.

Until now, the Belgian colonial government has placed all primary and most secondary education in the hands of Christian missions. Almost without exception all Congolese have received their education in mission schools and have also accepted Christianity.

Great as this opportunity has been for missions, it is further aided by the heavy subsidization of teachers, students and buildings. Although the mission medical service has received substantial financial support from the Belgian Colonial Medical Service for more than twenty years, it has been only in the past five years that such aid has been offered freely to Protestant schools.

Now, however, our best trained African teachers receive 100 per cent of their salaries, and others 80 per cent, from government funds. Expenses for regional schools and dormitory students conforming to government standards are likewise covered up to 80 per cent. Cash subsidies are also given for the services of missionary doctors, nurses and school teachers. As a result, some mission funds from home which were formerly spent for education can now be used for evangelistic work.

But that is not all. We have received gratis almost the entire cost of some new buildings, for hospitals and schools, a total of thousands of dollars. Other such buildings and equipment have been subsidized 50 to 70 per cent of their total cost. At Coquilhatville, for example, we have today a splendid, modern twelve-room schoolhouse at a cost to us of $14,000—*30 per cent of the total.*

Only the shortage of builders and of dollars to match those available for us in building subsidies from the government have prevented our asking for and receiving a number of other very badly needed school and hospital buildings.

We have here an urgent and unprecedented opportunity—unprecedented in our whole Congo experience, and probably in our whole missionary history around the world. A few thousand dollars more for capital investment in buildings and equipment would make available for our Congo work twice that amount in money. These are bargain prices—two dollars worth of equipment for one dollar from home!

These opportunities cannot last. The Christian missions in Congo have been unable to finance enough missionaries and schools to take care of the Congo children, even with this government aid. At last the government is planning some primary schools of its own. Should the financial situation change, we may have a complete revision of building subsidies.

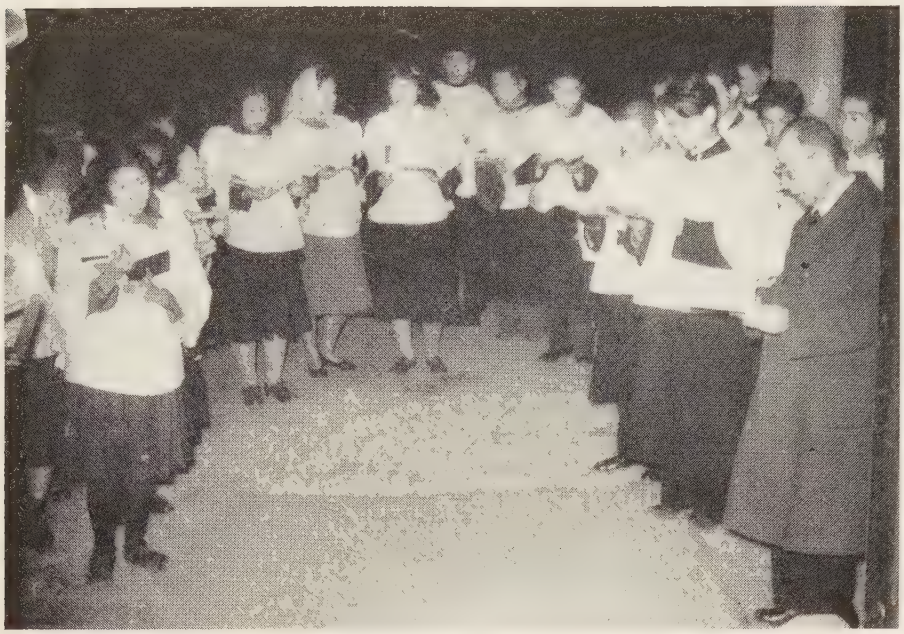
As the African becomes "civilized," he will become less and less easily won to Christianity and will replace his primitive fears, beliefs and superstitutions with other more "modern" ones. Already unscrupulous concerns in Europe are selling the Congolese quantities of horoscopes and talismans.

Today, as never before, we see that missionary activity in the Belgian Congo offers the most amazing, enticing and challenging opportunity that one could imagine. Converts for the asking and training. New buildings at 50 per cent of the cost. Christian education and medical work at a fraction of the actual total cost.

Missionaries still teach in crude buildings. Below is a mud-thatch structure at Wema.

—Photo by Baker

*Dr. Baker is a medical missionary to Belgian Congo with The United Christian Missionary Society.



Above, young people of the Takinogawa Church in Japan sing carols on Christmas Eve.

Christmas in Japan

In a Non-Christian Land Christmas Is an Event Of Great Significance in the Life of the Church

TEXT and PHOTOS by AIGI and KIYO KAMIKAWA*

Below, children of the Asakusa Church participate in a colorful Christmas pageant.

"IT was the first Christmas I ever had in my life!" exclaimed a Japanese boy of fifteen, clad in his black school uniform. "I saw the Star of Bethlehem, the manger where baby Jesus was born, and even Santa Claus!" shouted a girl of eight, dressed in her best clothing, which showed signs of having been patched.

In the land of Japan the Christmas story still rings anew to many, many persons. As one experiences a Christmas, as we have done, with those who from the depths of their hearts learn of the first Christmas, it brings tears of humility, lumps which choke the very breath you inhale, and strong heartbeats that create warmth and inspiration to your souls.

Nearly a hundred little children of Ryoke Urawa Church—located in a village of some 15,000 evacuees in a housing area near Tokyo—sing their first Christmas hymn, "Joy to the World," as they begin their first Christmas program. . . . Children of the slum area of Asakusa, Tokyo, perform their Christmas pageant, "The Star of Bethlehem." . . . A group of Christians spend the day at Jewel Pool Garden Orphanage carrying their lunches and sharing the spirit of the Christchild with the forty orphans.

A group of Sei Gakuin Boys' High School students knocked on our door one Christmas just to ask if we were going to put up a tree. "Yes, a small one," was our reply.

In a very shy voice one of the boys spoke up, "Is there any way we can help you make the tree pretty? . . . You see, we have never decorated a tree in a home in our lives, and . . . . " A pause came and he bowed his head. At this point we asked the boys to come in. We made arrangements for them to come later to help with the tree.

The boys came back as we had expected. With little direction and guidance each one took his place around the tree. Soon the branches took on a new look. As the boys put each strand of icicles on the boughs, we overheard conversations as to the origin of the Christmas tree, the meaning of a true Christmas and the popular conceptions of Santa Claus.

Tree Glistened

Within a few hours the tree glistened with icicles, ornaments and white cotton which resembled snow.

"The top of the tree!" shouted one young lad. "What are we putting up there?"

"A star, of course—the Star of Bethlehem," answered another.

The long anticipated dream of decorating a tree had come to be an experience never to be forgotten. The boys read Luke 2:1-20 in Japanese. Then they sang the old familiar carols in English. Young voices blended with the evening echoes of tiny feet which led them home.

Caroling is an annual event with the young people of Takinogawa Church, as they bring cheers into many hearts in the vicinity. And the great Handel's "Messiah" is sung by Christians in English throughout the Land of the Rising Sun.

*Mr. and Mrs. Kamikawa, born in Japan, have returned to their country as missionaries with The United Christian Missionary Society.

Women and WORLD HIGHWAYS

Impressions of Evanston

By MAE YOHO WARD*

MILES of tape recordings were made at Evanston. Millions of words went to the press. Tons of paper were used for mimeographing information. The newsreels pictured its important events. The wave lengths carried it into thousands of homes. Yet here am I putting down one woman's impressions.

The first one—and the one that will color all of life—was the spirit in which discussions were conducted. Nobody ever felt it was necessary to pound a table and shout, or to put somebody in his place, or to discount a conviction, or in a heated moment to argue a point. Everybody respected everybody else's opinion.

The word "conversation" takes on new significance after a World Council Assembly. Conversation means listening, trying to understand, sharing faith and belief, not being put on the defensive or ridiculed. When such a mood is present in an Assembly, with its great varieties of theological doctrine of 163 groups, then one feels that the spirit of God has an opportunity to work. And it did.

In Section I, which discussed faith and order, it seemed that on the first day the many points of view were so radically different there was no hope that the group would ever agree on a report to the Assembly. But as the days went by, people came closer and closer together in what appeared to be the will of God. And when a paper was finally decided upon, there was a feeling in the room that the Holy Spirit was there, guiding and directing.

"ENCOUNTER" was another word which was common in the Assembly, and here it meant face-to-face contacts. No one stood on ceremony. Delegates discussed freely their beliefs and their feelings about how the Kingdom of God might come. Many and enriching were the experiences that we all had because of this attitude.

Busses took us back and forth from our eating and rooming places to McGaw Hall. The minute we sat down beside a stranger on the bus going or coming three times every day, questions began and conversations ensued. We left each bus trip richer because of contact with another person who had shared his experiences and thoughts. Thus I asked the Duke and Duchess of Hamilton, as I ate with them one day, why he was sometimes called "Your Grace." I asked Mrs. Elton Trueblood about her husband's work on Voice of America. I questioned Mr. Bernard Haviland as to the attitude of the Quakers regarding the various communion services. I asked Dr. Reinhold von Thadden-Trieglaff to explain to me the great gathering of more than half a million people who had met for Bible study in East Germany. I questioned Bishop Johannes Lilje about his audience with President Juan Peron of Argentina—and on and on. Every encounter was an opportunity to learn.

PERSONALITIES impressed me. I lived with five other women consultants and one delegate while at Evanston. Petite Kiyo Chou, a bride of less than a year and a professor at the International Christian University in Tokyo, was on one of the seven important drafting committees. Her light would burn late into the night as she not only read materials and evaluated them, but wrote letters to Dr. Emil Bruner, telling that great theologian at her university what was being discussed day after day. Her contacts and friendship with the theologians and the letters she wrote to those who were unable to be present made the rest of us realize that here was a young woman who was one of the fine minds in the ecumenical movement.

Kiyo was the youngest of the seven and Mrs. J. D. Bragg the oldest. Mrs. Bragg served many years as the president of the Woman's Division of Christian Service of the Methodist church and as the president of the Home Missions Council, now the Division of Home Missions of the National Council of Churches. She also attended the First Assembly at Amsterdam. Her insights into some of the problems of the World Council were penetrating. Her conviction was that nothing short of a miracle had taken place during the six years between Amsterdam and Evanston. It was true at Amsterdam, but more true at Evanston, that people of varied theology and widely different rites of worship had come together with the faith that God wanted them to know each other and together better understand his will.

Mrs. Abbie Clement Jackson had also been to Amsterdam. She was elected a vice-president of the National Council of Churches when it was constituted in 1950.

EACH day the activities were brought to a close by a 20-minute worship service at the Methodist church. The day's work also began with a 45-minute worship service. Hundreds of people were found at both of these services. What thrilled me was going into a service where everybody, without inhibition, sang and prayed in his own language. Frequently there was not enough English around me for the English to predominate and it became a babble of tongues, and yet even in the babble there was worship. In spite of the weary round of meetings and the need to be alert constantly, delegates, accredited visitors, and consultants were there. It happened that several times I went with Mrs. Jackson to the worship service. As we lingered on the steps following the service, it seemed to me that she knew every Negro person there and a large percentage of the Caucasian people. Through her eyes and by means of her kindness, life became richer.

Leila Anderson was to become, as soon as the Assembly ended, the associate general secretary for Program of the National Council of the Churches of Christ. She will be working right along with Roy G. Ross who is known to most Disciples. Leila Anderson for the past seven years has been the executive of the College and University Division of the Y.W.C.A. She was one of the two women who helped prepare the message, "Christ the Hope of the World."

When we women discussed the matter with Miss Anderson and asked if she wanted to defend the committee which had prepared the message, her answer was typical of the entire spirit of Evanston, namely, that we were not defending points of view, but trying to understand each other and at our very points of difference we needed to bring God's will to bear on the matter.

BLONDE, vivacious Grace Salsbury was the delegate among us. She has just taken the position as president of the Presbyterian women (comparable to that held by Freda Putnam as president of the International C.W.F.). She continually gathered information, learning of other people's points of view, and writing long, long letters to the Presbyterian women. She had promised before going that she would let the Presbyterian women see the Assembly through her eyes in a day-by-day report.

My own roommate was Mrs. Dorothy MacLeod. I was so lucky to get this assignment, for Mossie Wyker had spoken so highly of her. Mrs. MacLeod is general director of the General Department of United Church Women of the N.C.C.C. in U.S.A., and a more delightful person I have not met. She was at Chichester, England, in 1949 and helped set up the Commission on Life and Work of Women in the Church. She knows the women of the United States and particularly church women of all communions, so conversations with her were stimulating and informative. She has a broad sweep of understanding about woman's responsibility in the church.

One of the important aspects of Evanston was getting to know, in a very personal way, these women. After other details had faded away, the faces of Mrs. Chou, United Church of Christ, Japan; Mrs. Bragg, Methodist; Mrs. Jackson, African Methodist Episcopal Zion; Miss Anderson, Episcopal; Mrs. Salsbury and Mrs. MacLeod, Presbyterian, will remain to personalize Evanston.

EVANSTON showed the way to a united Christendom. This does not mean a super church and it will probably not mean in our day organic union of the members of the World Council. But, as Amsterdam declared "We intend to stay together," Evanston said, "He has kept us together. He has shown himself as our hope. Emboldened by the hope, we say now we intend to grow together."

*Mrs. Mae Yoho Ward is executive secretary of Latin American Missions for The United Christion Missionary Society. She was a consultant at the Second Assembly of the World Council of Churches in Evanston.

Classroom and Campus

edited by H. L. Smith

Texas Christian University
Fort Worth, Texas

PRESIDENT M. E. Sadler was honored at the first annual Americanism Award Dinner of the Shanblum Lodge, B'nai B'rith, in Fort Worth on the night of October 17. A certificate of "meritorious service" to his community was presented to Dr. Sadler. Also an annual lectureship was established at the university, through which an outstanding speaker on "freedom" will be brought to the campus each year. It will be known as the "M. E. Sadler Freedom Lectureship."

An historic letter written in 1911, announcing a $25,000 endowment for the first chair of Bible at Texas Christian University, has been presented to the school library. It was presented by Mrs. Lilla Belle Lewellyn whose husband, the dean of the Bible College in 1911, was the recipient of this letter. The letter was written by L. C. Brite, a pioneer breeder of Hereford cattle. The interest from this early gift provided salaries of the Bible College faculty for several years. In 1914 Mr. and Mrs. Brite contributed $34,000 toward a building for the Bible College, and its name was then changed to Brite College of the Bible. Last year this seminary moved into a wing of the university's new Religion Center.

Butler University
Indianapolis, Indiana

The new James Irving Holcomb Observatory and Planetarium on the campus was dedicated November 5 simultaneously with the opening of the university's yearlong centennial celebration. George N. Craig, governor of Indiana, delivered the principal address.

Interesting features of the building include a clock room, on the wall of which are arranged twelve clocks in a circle. Each clock gives the time in a different city or country in the world. In the circle are figures or scenes depicting the cities and countries represented.

Following the dedication the building was opened for lectures and tours. Classes in astronomy are to be offered for students and adults. The building is a gift of Mr. and Mrs. James Irving Holcomb.

School of Religion
Butler University
Indianapolis, Indiana

The School of Religion has the largest enrollment in its history. A total of 316 students from 83 colleges, universities or seminaries, 35 states and 8 foreign countries make up the student body.

The school presented Dr. Clarence E. Lemmon, pastor of First Christian Church, Columbia, Mo., in the fall series of lectures on preaching. His general topic was "The Ministerial Arts." The four lectures were, The Art of Preaching, The Art of Vocation, The Art of Institutional Management, and The Art of Pastoral Work.

The religious drama group is offering as their Christmas production Christopher Fry's "The Boy with a Cart." Dr. Alfred R. Edyvean is directing the cast composed of 35 students of the graduate seminary.

The school was host to Principal E. Lyall Williams of the College of the Bible, Glen Iris, Melbourne, Australia, in October when he gave a series of lectures in chapel.

Atlantic Christian College
Wilson, North Carolina

This semester sees a total enrollment of 607 students in all divisions of the college, the largest enrollment in the 52-year history of the college.

Religious Emphasis Week was observed this fall. The four-day program consisted of morning sessions in Howard Chapel and discussion groups held in the evenings. Speakers during the week were Beverly Asbury, minister of the Zebulon Baptist church; Harry Smith, minister to students of the First Presbyterian Church of Chapel Hill; Ann Queen, college secretary of the American Friends' Service Committee of Greensboro; and Albert Payne, secretary to the Southeast Council of the Y.M.C.A.

This special emphasis was sponsored by the Student Christian Association with other organizations on the campus cooperating. Vivian Muns of Aiken, S. C., is president of the Association.

Lynchburg College
Lynchburg, Virginia

A point of major interest in this year's program was the opening of Hundley Hall, the new girls' dormitory. Dedication services were held on November 27, and plans are in the making for the dedication of the Floyd L. Knight Memorial Library sometime during the coming spring. Plans for a third building within the next three years are already under way.

Guest speaker at the annual convocation this fall was Dr. Toyohiko Kagawa, internationally recognized Christian leader, who spoke on "Religion in an Atomic Age."

Chapman College
Orange, California

On November 21 the cornerstone of the college was transferred from Los Angeles and placed in position on the new campus at Orange. While this was not the official dedication, it was the first of several important events which will take place during the year. The Southern California Convention of the Christian Churches held an adjourned session on this occasion, and representatives from Northern California and Arizona were invited to be present.

Enrollment this year is twenty over a year ago. While this is not a great gain it represents a victory, when the expectation of a temporary loss due to the change in campuses is considered. Orange County and the city of Orange have given a real welcome to the college. The newspapers of the area have been most generous in the space and publicity given to the college.

President George N. Reeves says that for the first time in the history of the school, Chapman College has adequate classroom and athletic facilities.

The school is encouraging churches to organize "caravans" this year to bring representative groups of people from local churches to visit the new campus. A number of such visits have already been made.

William Woods College
Fulton, Missouri

W. Ed Jameson, for 52 years a member of the board of directors and board president for the past 44 years, resigned as president and was elected president emeritus. A plaque has been authorized in honor of his long and able leadership. J. H. Atkinson of Fulton was elected to succeed Mr. Jameson as president. New members of the board are W. S. Lowe of Mexico, Mo.; C. C. Hough of Centralia, Mo.; W. H. Hobbs of St. Louis; and J. H. Armbruster of St. Louis.

Daniel Burks Craig is the new instructor in American history and religion. Mr. Craig is an ordained minister of Disciples of Christ and serves several near-by churches. He received his A.B. degree from Westminster College in 1953, did graduate work at the College of the Bible, Lexington, Ky., and will receive his Master's degree in history from Missouri University next summer.

Bethany College
Bethany, West Virginia

Homecoming and Christian Living Emphasis Week were annual events during October on the campus. A series of faculty music recitals this winter includes programs by Professor George Hauptfeuhrer, head of the Department of Music; Robert D. LaPella, tenor, instructor of voice; and Michael D. Gattezzi, violinist and instructor of instrumental music. The annual presentation of *The Messiah* will be on December 12 in Commencement Hall.

Dr. Daniel Summers Robinson, former president of Butler University and an internationally-known philosopher, is the new philosophy professor at Bethany on loan from the John Hay Whitney Foundation of New York. He is the author of textbooks in ethics, political philosophy and logic.

Miss Margaret Woods, professor of foreign languages, returned from Europe this fall. She was present at the American Cathedral in Paris when the West Virginia

New Members Chosen for Vesper Board at Christian College

Four new members of the Vesper Board at Christian College in Columbia, Mo., are pictured at right as they were initiated by Miss Kay Robinson, center, of Plainview, Tex., president of the organization for the 1954-55 school year. The new members are, left to right, Miss Irene Dolata, Gary, Ind.; Miss Barbara Wright, Richmond, Mo.; Miss Judy Cone, Fort Worth, Tex.; and Miss Virginia Sullivan, Paducah, Ky. The Vesper Board, in addition to arranging Christian College's weekly vesper services, also has charge of all other campus religious activities, including Religion In Life Week. Miss Robinson is Christian College's representative to Columbia's Student Religious Council, a coordinating agency for the city's three colleges. Christian, a junior college for women, was founded in 1851 by leaders of Disciples of Christ.

flag was presented to the Dean of the Cathedral by United States Ambassador C. Douglas Dillon and the Embassy staff.

Dr. J. S. V. Allen, head of the Physics Department, has been making some interesting counts of radioactivity. He finds that the count has been steadily rising for a number of years but the present radioactivity is not dangerous. Dr. Allen continues this daily count and observation.

Phillips University
Enid, Oklahoma

Ground was broken for the new Earl Butts Dormitory for Men on Founders' Day, October 9. This event marked the beginning of the forty-eighth year of the school's history. The golden anniversary committee met the day preceding to plan the celebration of 1956-57. Dad's Day, an annual observance, was held the day following. A television program featuring the proposed dormitory was presented on the public service hour on TV-KGEO, Enid. Mrs. Earl Butts, Phillips University trustee who gave $100,000 toward the dormitory, was introduced on the program, and details of construction were discussed.

Professor Milburn E. Carey, head of the School of Fine Arts and director of the concert band, is spending a one-semester leave of absence at Columbia University doing residence work toward a Doctor of Music Education degree. Professor Morris Poaster is acting director of the School of Fine Arts.

Professor Ira G. Morrison has returned to his duties as head of the Speech Department after a sabbatical leave spent in independent study and research in speech in colleges and universities of California.

Hiram College
Hiram, Ohio

The postwar collegiate enrollment trend of more men than women has been reversed in this year's freshman class. Total enrollment at Hiram, on the decrease since the peak years in the late '40's, has become more stable. In fact, this semester—which opened the 105th academic year at Hiram—the enrollment of 483 represents a net gain of 24 over the enrollment figure of a year ago.

Two new members were elected to membership on the board of trustees at their last meeting: Judge J. E. Bennett of Youngstown, Ohio; and Miss Dorena Norton of Hiram.

Hiram College has received some excellent and wide-spread publicity as a result of the story, "Happiest College in the Land," which appeared in the September 18 issue of *The Saturday Evening Post*. One interesting feature of the story is that neither the pictures nor the story were submitted to any Hiram authorities for criticism or censure; hence it is a frank appraisal of the college by an independent investigator. Within ten days following the appearance of the story the college received 350 requests from high school students and parents for further information concerning the school.

Drake University
Des Moines, Iowa

Dr. Dale Miller, Jr., is assistant professor of religion in the Department of Religion in the College of Liberal Arts of Drake University. He received the A.B. and M.A. degrees from Phillips University, the B.D. from Vanderbilt and the Ph.D. from the University of Chicago.

The Christian churches of Nebraska in their annual state convention endorsed the principle of supporting the graduate training of ministers at the Divinity School of Drake. The seminary plans to work closely with Cotner College and the churches of Nebraska in this program.

Dr. Paul Becker of the Divinity School is chairman of the Committee on Effective Ministry of the Iowa Convention of Christian Churches which is launching a two-year study to determine what the churches expect of their ministry. Dr. Becker is drafting the guiding document.

A new program of fellowship has been inaugurated in the seminary. On four days a week following a twenty-minute chapel, a time of fellowship with coffee and doughnuts provides a mid-morning snack. Both the spiritual and social life of students and staff is being enriched by these periods.

Kansas Bible Chair
Lawrence, Kansas

This fall marked the opening of the fifty-fourth year of teaching Bible to Kansas University students by this institution. This is one of the two or three oldest institutions in America giving courses in religion to regular university students.

Last summer the Bible Chair building, Myers Hall, was put in good condition. A private office for the dean was opened to make possible more personal interviews with students. Robert S. Bates, minister to students, has his residence at Myers Hall; and in addition, the Disciples Student Fellowship has an office, lounge, kitchen and recreation room. Barlow Chapel in Myers Hall is used for the Sunday evening meetings and for mid-week religious services. The Disciples Student Fellowship has Sunday evening and mid-week meetings at the hall. Mr. Bates is always available to students for personal counseling. The Kappa Beta organization provides a special fellowship for Disciples women.

Seven other religious bodies cooperate in the School of Religion at Kansas University, but Kansas Bible Chair is the only one having a full-time teacher. Dean Harold G. Barr teaches courses in religion, twenty-four hours of which may be applied by the K. U. students toward any undergraduate degree.

Echoes— *from Everywhere*

"Junior" Work Camp Held at Thailand Station

MOST of the school land at the mission station of Disciples of Christ in Sam Yek, Thailand, was still jungle. The students needed a playground. Plans were made to get a few Nakon Pathom church people together during vacation to work at clearing the land. Then the Far Eastern Ecumenical Work Camp which came to Bangkok this year presented an exciting idea: could our camp be affiliated with theirs?

After some negotiation that camp agreed not only to sponsor the camp at Sam Yek but also to send a team of international campers there and grace it with the name, "Junior Ecumenical Work Camp."

Twenty-five students, ages 14 to 21, selected from our Christian schools were on the grounds to meet the international campers from seven countries.

The next eleven days passed swiftly. Mornings and some afternoons were spent in the hard labor of cutting trees, digging stumps, sawing posts and smaller branches, stacking wood and levelling the land. Girls and boys, older and younger, all found a job they could do; and in spite of differences of age, sex, language and culture they found themselves becoming in actuality a single family through the purposeful activity which they were undertaking in common, and through the Christian faith they shared.

—*Thailand Mission News*

Hospital Has Changed In Fourteen Years

Doctors Howard and Marjorie Horner must have been a bit shocked when they came to Wema in 1940 to begin their medical services for the Disciples of Christ Mission. The operating room was a cement court surrounded by four walls, with the sky above for a roof. The convalescent ward was small. Electricity? That was yet a dream of the future.

Both Howard and Marjorie were busy in the following years, ministering to the people. Howard set aside part of his time in the construction of new buildings and the improvement of the physical plant; Marjorie found herself a busy mother and doctor. The buildings grew, the children grew, and the medical program increased.

Now after fourteen years, as one looks around the Wema hospital one sees quite a different picture. The surgery room has good lighting and modern equipment for sterilization. A maternity building provides a delivery room and wards. The main building houses the pharmacy, examining rooms, a laboratory and treatment rooms. And ten units of houses are provided for African nurses.

Yes, the Wema hospital shows fourteen years of growth; but as one always feels as one views the future, "just give us fourteen *more* years!"

—Mrs. Bernard Davis

Wema, Belgian Congo

Filipino Churches Move Toward Self-Support

Disciples of Christ in the Tagalog area of the Philippines are moving toward indigenization. Every one of the forty churches has a national pastor. Every church is self-supporting.

The modest subsidy of the United Society is used for evangelization. This makes possible, in cooperation with the contributions of the churches, the employment of a national evangelist and seven district evangelists. In every church Tagalog, the national language, is used. In two Manila churches—Gastambide and Paco—there are, in addition, regular English services. Candidates for the ministry are educated in Union Theological Seminary.

—George Earle Owen

Philippines Mission News

Tokyo Women's College Receives Many Applications

This year the job of screening and choosing the students for the new classes at Tokyo Women's Christian College was particularly difficult. Nearly seven times as many took the entrance exams as could be accepted. This is twice the number that have taken the exams in previous years.

Because of the high scholastic standards, the caliber of the girls is very high. Often talented and promising girls, daughters of poorly paid ministers and teachers, would be kept from attending the school because of meager funds; however, some of the money received each year from the World Day of Prayer offerings in the United States is given to scholarship aid.

Disciples of Christ, even though one of the original bodies to help found the school, did not have a missionary on the faculty until 1953, when Mrs. Howard F. Huff was asked to teach. Teaching in the field of music, she is the first missionary to teach outside the fields of English and Bible. Since 1949 Mrs. K. C. Hendricks of the Disciples of Christ Mission has been one of the two missionary members elected to the board of trustees of the school.

—*Japan Mission News*

Agricultural Fair Held in India

A three-day agricultural fair was held recently in Brooks Memorial Agricultural School near Takhatpur, India. There were 990 entries of grains, vegetables, handicrafts, poultry, animals, fruit—and babies.

About 6,000 persons came during the three days, and 2,500 saw the movies in the evening. Everyone was happy that so many people attended. Everyone has talked about it with great appreciation. Our Mission secretary, Kenneth Potee, was able to spend most of one afternoon with us. Mrs. E. M. Pollard and her staff put the school premises at our disposal.

Keith Salmonson was there all the time and kept very busy, and Mrs. Mary Masih did most of the entertaining of the guests. Mrs. Don McGavran gave away the prizes. The literacy booth attracted large crowds to see the students use hand puppets in their instructions in literacy, health and agriculture. The public health booth with its many charts also attracted many people. Each section seemed to supplement the others. The fair was a success!

—Sam Maqbul Masih

Takhatpur, M.P., India

South African Church Marks Twenty-fifth Anniversary

—Photo by Holt

Several members of the Primrose Christian Church in Germiston, Union of South Africa, are shown in the photo above at a celebration marking the congregation's twenty-fifth anniversary. Basil Holt, representative of The United Christian Missionary Society in South Africa, is in the center of the photo. Mr. Holt is minister of the Linden Church in Johannesburg. Pastor of the Germiston Church is P. R. Webber.

Missionary Worship Service

Theme: *"Such Is Their Faith!"*

JANUARY

The Spiritual Sensitivity of India

CALL TO WORSHIP: God is spirit, and those who worship him must worship in spirit and truth. *(John 4:24)*

HYMN: "Lord of All Being, Throned Afar" *(Christian Worship: A Hymnal,* 151)

PRAYER OF SADHU SUNDAR SINGH *(read in unison)*: O Lord God, who are all in all to me, Life of my life and Spirit of my spirit, . . . so fill me with thy Holy Spirit and with love that there may be no room for anything else in my heart. . . . thou thyself, O Creator, hast created this heart for thyself and not for any other created thing. . . . So now take out of this heart whatever is opposed to thee and abide and rule in it thyself.[1]

SCRIPTURE: The Lord is good to all and his compassion is over all that he has made. . . . The Lord is near to all who call upon him, to all who call upon him in truth. *(Ps. 145:9,18)*

O thou who hearest prayer!
To thee shall all flesh come. *(Ps. 65:2)*

Thou hast said, "Seek ye my face."
My heart says to thee, "Thy face, Lord, do I seek." *(Ps. 27:8)*

SPECIAL SONG: "In the Secret of His Presence [written by a Christian woman of India. *(Service Hymnal,* No. 452)]

THOUGHTS FROM INDIA (read by different persons):

I

Wild is the ocean of birth and death,
Wrought by fierce tempests and terrible currents,
Full of arduous peril to cross:
Take for thy raft, O voyager,
The thought of God,
Thus shalt thou safely pass over that ocean.

Mirabai[2]

II

Thou hast eyes,
And eyes thou hast that they may look on God:
Ears thou hast,
That thou mayest hear wise words of praise to him:
Thou hast a mouth,
Then use it for the singing of his praise:
Hands thou hast,
Hands to hold out to other men, in service of his name:
Thy life is as a mine,
From which may come dust, dirt and worthless pebbles,
Or gold.

Kabir[2]

III

Part of a message from Mr. Rajagopalachari, then Governor General of India, on the first anniversary of Mahatma Gandhi's death, January 29, 1949.): " . . . Let us remember that there is God in every living thing and it is God and his light we get a glimpse of whenever we see kindliness, sympathy, compassion or other manifestation of love flowing from one to another. When love disappears, we close the window against the light of God."

IV

(Part of a broadcast by Rajkumari Amrit Kaur, Health Minister of India and a devout Christian woman, November 14, 1948): " . . . There are many disruptive forces at work today which tend to separate nations and communities from each other and create distrust and hatred between them. We must welcome and do our best to strengthen every movement which recognizes and works for the realization of a true world fellowship. . . . Let us each one of us in his own sphere make the spirit of fellowship a living force.

CLOSING HYMN: "Eternal Spirit Evermore Creating" *(Christian Worship: A Hymnal,* 161)

CLOSING PRAYER:
God of all nations and of all ages,
We thank thee for thy work in history,
For thy spirit, which, from the beginning, . . . Has never deserted thy handiwork. . . .

We thank thee that in humanity thou dost still suffer and strive,
Struggling perpetually . . .
To release into the world thy life, thy joy, thy love.[3]

TO THE LEADER: This service has been prepared with the hope that the use of these thoughts and prayers from India may lead us to a new appreciation of her spiritual sensitivity. May we feel a new kinship with her spirit as we worship together today.

Some hymns of India might be played before the devotional begins. (See Supplement in program packet for this music.) Also, music and words of "This Heart of Mine Shall Ever Kneel" may be found in Grace McGavran's book *We Gather Together.*

"Thoughts from India" should be given to four different readers at least several days in advance.

The poem, "Christ of the Indian Road," by Chandran Devanesen, found on page 38, may be substituted for some of the above selections if preferred.

—NEVA NICHOLSON

[1]From *The World at One in Prayer,* Daniel Johnson Fleming, 1942. New York. Harper and Bros. Used by permission.
[2]From *Songs from Prison,* M. K. Gandhi, trans.; John S. Hoyland, ed. 1934. New York. The Macmillan Co. Used by permission.
[3]*From a Book of Prayers written for use in an Indian College,* John S. Hoyland, comp. 1935. Society for the Promotion of Christian Knowledge, London, England, publisher. Used by permission.

In Memoriam

Oscar W. Riley, July, and his wife *Ida Thomas Riley,* September, Stillwater, Okla. Mr. Riley, 84 years old, was a minister of Disciples of Christ for sixty years. Lived near Missions Building in Indianapolis for several years and knew many missionaries and workers. Mrs. Riley, 86 years old, was a life member of the Christian Woman's Board of Missions. She was a reader of the old *Missionary Tidings* and was still faithful in C.W.F. and a loyal reader of WORLD CALL.

Mrs. Cora May Henshaw, Oct. 2, Willamina, Ore. Member of Falls City Christian Church and also president of Loyal Women's Class. Age 62.

John Chamberlain, Oct. 13, Falls City, Ore. Church trustee and carpenter. Age 77.

Mrs. Herman Henry Nesslage (Florence Wells), Oct. 7, Troy, N.Y. Was member of Park Avenue Christian Church in New York City. She had given her active years to the church. Her husband held pastorates in Indiana and in Eagle Mills, N.Y. Age 96.

Mrs. Emma C. Pearson, Oct. 9, Harrisonville, Mo. Member of First Christian Church more than fifty years. Remained a faithful member to the end. Age 84.

Mrs. Julia R. McCoal, Oct. 12, Harrisonville, Mo. Member of Harrisonville church for more than fifty years. Gave of her time and means generously to her church. Active in church school and missionary organization. Age 79.

Mrs. Abbie Brubaker, July, Anthony, Kans. Earnest and devoted Christian for many years. She was especially interested in missions.

Mrs. Clara Halbower, August, Anthony, Kans. Music director, teacher and leader of young people for years.

Mrs. Lelia McKinney, Sept. 13, Waitsburg, Wash. Faithful and beloved member of the Christian Church. She taught the women's class for several years and was most loyal in her support of the missionary society.

Mrs. Lydia Conover, May 23, Waitsburg, Wash. Long and active member of the Waitsburg church. Devoted to her church and the missionary society.

Miss Lessie Smith, June, Falls City, Ore. Former member of Falls City Christian Church. Age 75.

Mrs. L. Madge Smith, Oct. 22, Oelwein, Ia. National World Call Secretary from 1927-39. (See News Room on page 40.)

For Adult Mission Study

JANUARY

Theme

India, Pakistan, Ceylon

Under a New Regime

THIS month begins the study of India, Pakistan, and Ceylon. Another page in this issue of WORLD CALL carries reviews of good books basic to an understanding of these three countries. Be sure to read *Under Three Flags* by Neill and *Ambassador's Report* by Bowles for this program especially.

How to Say It

During your study of India, you are going to discover many names and Hindi words that will be difficult to pronounce. Space does not permit a full list on this page. However, we shall give here some of the most common and most frequently used words in the study materials. A more complete list will appear in the winter issue of *Guideposts for Service,* sent to C.W.F. presidents in January.

Disciples of Christ Mission Stations

Bilaspur, *bih-lahs'poor*; Damoh, *duh-moh'*; Hatta, *hut'tuh*; Jabalpur, *jub'bul-poor*; Kotmi, *coat'mee*; Mungeli, *muhn-gay'lee*; Pendra, *pain'druh*; Orissa, *o-rihs'suh*; Surguja, *sur-goo'jah*; Takhatpur, *tuk'it-poor*; Diptipur, *dip'tee-poor*; Sambalpur, *sum'bul-poor*; Bolangir, *bah'lahn-geer.*

Institutions

Sumankhetan, *soo-muhn-kay'tun*; Allahabad, *ah'lah-hah-bahd'*; Ludhiana, *loo-dee-ah'nah.*

Names of People

Jawaharlal Nehru, *jah-wah'hahr-lal nay'roo*; Vijaya Lakshmi Pandit, *vih'jai-uh luck'-shmee pun'dit*; Mohandas Gandhi, *moh-hun-dahs' gahn'dee*; Maqbul-Masih, *muck-bull' muh-see'*; Rajkumari Amrit Kaur, *rahj-koo-mah'ree ahm'rit kowr*; Sukhnandan, *sook-nun'dun*; Prasanno Shah, *pruh-sun'noh shah.*

Places

Madhya Pradesh, *muhd'yuh prah-daysh'*; Pakistan, *pah'kih-stahn*; Nagpur, *nahg'poor.*

Miscellaneous

sari, *sah'ree*; gaon sathis, *gow sah'theez*; bhajan, *bhuh'jan.*

Worship Services

The worship services to accompany the study of this theme emphasize qualities possessed by Indian people which help to strengthen Christian faith. The services are written by Indians and missionaries to India.

The first service, which appears on another page in this issue, was prepared by Miss Neva Nicholson, who retired from active service on the field in June, 1954. Miss Nicholson, however, who makes her home in California, is still active interpreting the cause of missions to churches and friends here in the homeland.

Resources for Worship

To help us understand the "Spiritual Sensitivity" of Indians, Miss Nicholson has used quotations from Indian writers, speakers and leaders. The words to the hymn "In the Secret of His Presence" are found in Program Five: "New Hope through Home Life," in the program packet *Christians Bear Witness: India, Pakistan, and Ceylon.* You may prefer to read the poem rather than use a solo, as suggested.

The following poem, "Christ of the Indian Road," appears in the book *The Cross Is Lifted,* by Chandran Devanesen, an Indian poet. (For a detailed description of this book, see the review on the book page.) This poem may be used in the worship service on Spiritual Sensitivity.

This version of the poem is a condensation of a longer poem appearing in the book *The Infinite Christ* by Devanesen, published in India. The complete poem calls people of all occupations and all parts of India to follow the Christ. It is this longer version that the group of Indian young people pictured below dramatized at an All-India youth meeting.

Christ of the Indian Road

Have you not heard about Him,
O my brothers?
Do you not know about Him,
O my sisters?

He was a carpenter.
The wood yielded to His hands.
His yokes were easy upon the ox's neck,
and sweat was upon His brow.
He called Himself the Son of Man.
He did not despise the *devadasi.*

He cared for the beggar and the dog
That licked the beggar's sores,
He brought sight to the blind
and healed the leper.
He cured the diseased in mind
and gave them new life. . . .

He gives a dream that will not
let a young man sleep.
He gives an adventure that will not
let a young man rest. . . .

He can give you life that is as bread
to your hungry bellies.
Listen to Him, O *babu,* toiling in your office.
He can give you life that is as hours
spent away from your desk. . . .

Listen to Him, O men and women of India,
you and your children.
The hands that are His
will speed the plow through our fields of poverty.
The minds that are His
will create the plan which hums
in the roar of the city,
which throbs in the rhythm of the *tabla*
beaten in the village.
The hearts that are His
will clear the way and build the
road that is gentle even to crippled feet.
Let Him lead us in the march of Humanity,
to the wonder that awaits.
to the eye-unseen, the ear-unheard Future
that leads over star-track and Beyond!*

*From *The Cross Is Lifted,* Chandran Devanesen. 1954. New York. Friendship Press. Used by permission.

Translations

The pronunciations and translations for the three Hindi words in the above poem are: *devadasi,* day-vuh-dah'see, a harlot (temple dancer); *babu,* bah-boo, clerk; *tabla,* tuh'bluh, kind of drum.

This group of young people from all parts of India dramatized the call to people of all walks of life which is found in the poem, "Christ of the Indian Road," by Devanesen.

Youth and Missions

As India Approaches

AFTER eight years with only side-glances at colorful and populous India, millions of youth of many communions are taking a long straight look during mission study sessions of this winter. India and two of its neighbors—Pakistan and Ceylon—offer youth groups an opportunity to study regions with a variety of claims to interest.

Monuments of a romantic past dot lands that are straining forward and setting in motion many movements to better the future of the people. Several ideologies are rubbing against each other. A young nation is assuming a place of leadership in Asian affairs and making its power felt in matters affecting the whole world.

Change of Heart, a novel written for upper teens in particular, reflects the influence of present-day India on a thinking youth. *This Is India, Pakistan, and Ceylon* brings a report on life and conditions in the three areas by means of pictures and brief text of graphic style. *India Portfolio* puts before youth the various pieces of Christian work which the Disciples of Christ Mission is accomplishing in India.

For help with all phases of the study, go to your new guidance booklet, *Christian Youth Fellowship Studies Christian World Outreach.** There are suggested outlines for meeting where enrichment materials would be blended with the material in *Fellowship.* The Recreation section of the booklet makes it easy for you to provide atmosphere, food and fun after the Indian manner. The Service section brings full information of Christian World Fellowship Fund and suggestions on other service opportunities. In Worship, you will find actual materials to supplement the brief worship suggestions in the sessions of *Fellowship.* Films suitable for the study are listed and described.

For younger teens, *Chi Rho Fellowship Studies Christian World Outreach** is the booklet for suggestions. *Hidden Treasure* is the novelette for a book review or individual reading.

A Look All Around

Alert seniors like to keep in their minds a general picture of the situation in each major section of the world. At school they learn something of social and political matters. The church should keep them abreast of developments in religion.

In today's world many forces move rapidly. Once in every seven or so years is not often enough for the church to tell its youth something about the Christian cause in India or Japan or Africa.

Perhaps once each year you should catch up your seniors on the progress of their faith on the world scene. Use new ways of accomplishing this important task. Whenever possible, cooperate with other age-groups in the church—or with the church as a whole—in your activities. Borrow any suggestions below and make adaptations. Or strike out for yourself. In any case, you would emphasize the areas in which the Disciples of Christ have mission activity.

*A request to the UCMS will bring one free copy to your church.

From International Youth Fellowship Commission comes the suggestion that notice be taken of all mission lands at one time. The small committee pictured here by the lake at Bethany Hills wrote plans for an all-world recreation event.

Divide members of your CYF into six or eight work groups, each to work with an adult who is well informed on the region assigned him. Encourage each committee to have a mid-week work session and be prepared to bring a report on the following Sunday. Each may use pictures and short narratives in the report. A world map will serve for all reports.

Spice up this committee-work procedure by inspiring each group to decorate a room, a booth, or a corner of a room. Suggest unstinted creativity. Murals, pictures, maps, flags, articles from the country or region, and even some color slides may make a visual appeal. The hosts would describe the efforts of Christians, the problems they face, and what progress they are making.

To the extent necessary, they would bring the group up to the minute on political and economic developments. They would indicate social progress, also, so that the environment in which missionaries and Christian nationals work would be clear. The CYF program would consist of a journey to each of the regions being described. A well-informed person, likely your minister, could summarize the information given and fill in the regions which had to be skipped.

A television show might be your device for reporting on Christian work in every region. Here also a map of the world would be used. Point to prospects for future progress and notice the plans and dreams of Christians.

For any resume' of mission work in other lands, use as your basic materials *Looking Abroad,* the latest revision. If there is no copy around your church, request one free booklet from The United Christian Missionary Society. If you are including decorations and recreation features, send request to the Missionary Education Department for material prepared in previous years on your countries, remainders which will be sent to you, free.

—MARETA SMOOT

Youth Week—January 30-February 6

The week that belongs both to January and February belongs also to youth, according to a 30-year-old practice recognizing February 2, 1881, the founding date of Christian Endeavor. Youth Week is the largest Protestant youth observance on our continent. It is sponsored by 41 communions cooperating with the United Christian Youth Movement of the National Council of Churches, U.S.A.

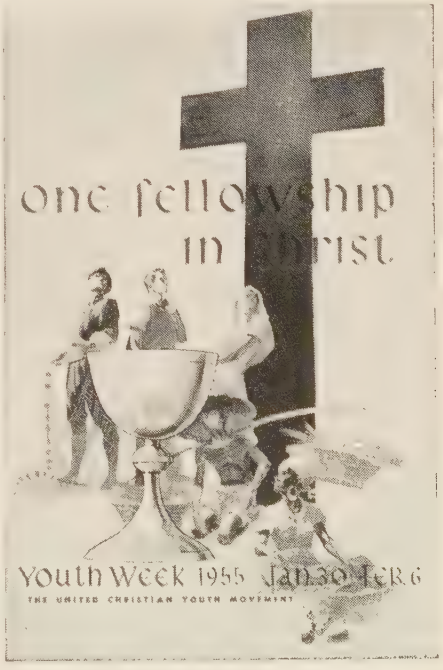
Brotherhood Sunday

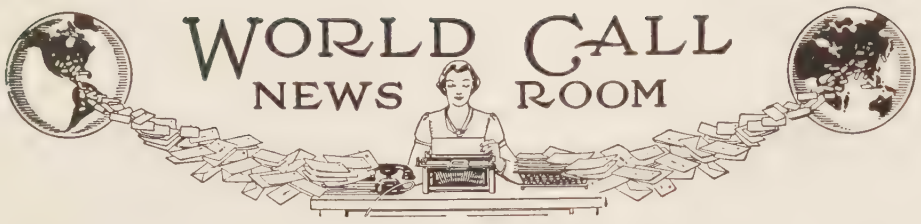
January 30 is Brotherhood Sunday, with youth participating in church school and worship. The morning worship may challenge youth to (1) make public confession of Christ; (2) declare intention to prepare for full-time church related vocation; (3) participate in a work camp or mission tour.

The Christian World Friendship Fund (CWFF) skit, "The Neglected Promise," may be presented to the entire congregation to reveal youth's part in the total missionary effort of the brotherhood through The United Christian Missionary Society.

—CHARLES C. MILLS

Youth Week Packet, 65c including postage, Dept. of Publications, National Council of Churches, 79 E. Adams St., Chicago 3, Ill. Information about Work Camps, Tours and the CWFF skit are free from Director of Youth Missionary Activities, UCMS, 222 S. Downey Ave., Indianapolis 7, Indiana.





WORD has been received of the death on Oct. 22 of Mrs. L. Madge Smith of Oelwein, Ia., National World Call Secretary from 1927-39. Services were held at Oelwein on Oct. 24.

A letter from C. R. Pritchard, pastor of the Oelwein church, said:

"I was her pastor and neighbor, and during the two years that I have known her personally, I have learned to appreciate her greatly. Our church people recognize that they stand for the whole brotherhood in paying tribute to her in the memorial service."

———

Receipt of incorrect information resulted in the publication of a notice on the November News Room page concerning the death of Dr. Percy Clark, pioneer missionary of the British Churches of Christ in Thailand. At the time the notice was printed Dr. Clark was critically ill. Later information from the field indicates that he has rallied somewhat.

———

Mrs. Carrie Baus, 89 years old, of Tujunga, Calif., visited Missions Building on Oct. 22. Mrs. Baus worked at the building from 1912-19 when she served in young people's work with the Christian Woman's Board of Missions. With Mrs. Baus were Mrs. Elnora McDonald of Sunland, Calif., and Mr. and Mrs. Orville R. Breece of Vallonia, Ind.

———

Miss Evelyn Honeywell, assistant to the editor of WORLD CALL, was ordained on Oct. 17 to the ministry of Christian journalism. A service at Central Christian Church in Indianapolis honored Miss Honeywell, who has been with WORLD CALL for more than seventeen years.

———

Miss Betty Cobble, daughter of Mr. and Mrs. Robin Cobble, missionaries of Disciples of Christ in Belgian Congo, was married to Melvin Richey on Oct. 10 in Chanute, Kans. Morton D. Dunning, grandfather of Miss Cobble, performed the ceremony.

———

Mrs. Ella B. Helwig of Indianapolis, mother of Harry G. Helwig, died on Sept. 12. Mr. Helwig is executive secretary of the service department of The United Christian Missionary Society.

———

A Missouri pastor's trip to Belgian Congo and Disciples of Christ mission stations provided the opportunity for the United Society to further the production of a color film to be used in educational programs.

David M. Bryan, of Sedalia, Mo., an advanced amateur photographer, accepted an assignment from the United Society and took movies during his tour in October. He visited all mission stations of the United Society in the Congo area.

———

Eleven Missions Building workers are among the 31 official representatives of Disciples of Christ attending the Biennial Assembly of the National Council of Churches in Boston from Nov. 27-Dec. 3.

In the division of life and work are George Walker Buckner, Jr., C. O. Hawley and Barton Hunter. In the foreign missions division are Virgil A. Sly, Miss Jessie Trout and Spencer P. Austin.

Participating in the home missions division are W. T. Pearcy and W. M. Wickizer. In the Christian education division are Harlie L. Smith, Miss Genevieve Brown and George Oliver Taylor.

———

The missionary year 1953-54 was the best year in the history of the sales literature section of The United Christian Missionary Society. The total volume of business was $119,108.10, which was $7,948.45 more than the total of the previous year and an increase of $26,174.68 in two years' time. In the space of four years the annual receipts have increased 73.6 per cent.

Records of the section show that service was provided for 41 area and state conventions, 236 state and district meetings and 73 laboratory schools, fellowship meets and adult conferences.

———

Lee Stickel, father of Mrs. Evert C. Millard, missionary of Disciples of Christ in Jamaica, died on Oct. 16.

———

The ninth annual United Nations Seminar, sponsored by the department of social welfare of the United Society, was held in New York City Nov. 22-25. More than a hundred ministers, lay people and students participated in the seminar.

Among the persons speaking to the participants this year were John Inman, associate director of Church Peace Union; William Agar, director of the UN Special Services Division; and Miss Jean Singer, public affairs officer of the United States Mission to the UN.

Missionary Register

Arriving from the Field:

Mr. and Mrs. J. Raymond Mills will leave Paraguay on Dec. 16 to come to the United States on their regular furlough.

Mr. and Mrs. George Earle Owen, missionaries to the Philippines, will arrive in New York from England on Dec. 15.

Mr. and Mrs. H. Gray Russell arrived in New York on furlough from Belgian Congo on Nov. 21.

During the 1953-54 missionary year the church bulletin service of the United Society was used by 1,728 churches. This number included nearly 1,000 churches which requested special issues or short term orders. On Sept. 1 there were 799 standing orders for church bulletins, a gain of 177 over total orders a year ago. Churches are using a weekly average of 90,000 worship bulletins and 46,000 news bulletins.

———

C. A. Weesner, executive secretary of the department of audio-visual services of the United Society, served as resource leader for a special missionary section at the eleventh annual International Audio-Visual Workshop held last fall at Green Lake, Wisc.

Among Disciples of Christ attending the workshop were Mr. and Mrs. Paul C. Kepple, missionaries to Mexico, and Miss Maxine Burch, Dick Galusha, Miss Kenna Kelley and Miss Corrine Kerfoot, missionary candidates.

Military Committee Gets New Worker

Carl Boyd, the director of chaplaincy services for Disciples of Christ, left, chats with Charles E. Weber, new director of camp and defense community services for the Committee on Military and Veterans Services of Disciples of Christ. (See News Room, page 36, in the November, 1954, issue of WORLD CALL.) Mr. Weber was photographed at an orientation program for several new workers.

The Bell Tolls

The Plight of Greek Villagers Is the Concern Of All Christians, Says World Council Aide

(NOTE: *The following article describes relief work among Greek villagers, a program which Disciples of Christ have helped to support through their Week of Compassion offerings. The most recent in the series of tragedies in Greece is described by Raymond Maxwell, Interchurch Aid secretary of the World Council of Churches in Greece. Disciples will have their 1955 Week of Compassion Feb. 20-27.)*

At right is shown the makeshift housing at a typical refugee camp in Greece. Funds from churches across the world are helping to relocate these people.

—WCC Photo

THE time is April 30, 1954. The place is Sofades, a town in Thessaly in central Greece. The scene shows a funeral procession approaching the large Orthodox church in the central square.

This sets the stage. What happened minutes after is well known to all—and it wasn't a play. This was real tragedy.

The cantor was already in the church arranging the service books. The boys of the parish were in the tower tolling the bell. Suddenly the earth shook and the church as well as most of the other buildings in the town fell to the ground. The mangled bodies of the cantor and the two boy bell-ringers were found later in the mass of rubble. Several hundred mourners in the funeral procession barely escaped death—a terrifying and certain death if they had arrived at and entered the church just five minutes earlier!

When I think of those two boys in the church tower unwittingly ringing their own death knell, I remember John Donne's famous lines about our human solidarity:

"No man is an Island, entire of itself; every man is a piece of the Continent, a part of the Main; if a Clod be washed away in the Sea, Europe is the less as well as if a Promontory were; any man's *death* diminishes *me*, because I am involved in *Mankind*; and therefore never send to know for whom the bell tolls; it tolls for *thee*."

In visiting the earthquake-devastated areas which it has often been my lot to do in recent months (Ionian Islands, Cyprus and now Thessaly), I have realized afresh that one cannot know what a catastrophic earthquake means unless one has actually gone through the experience. Just as in my work with refugees, I often used to realize that only those who were themselves refugees could understand what refugee existence is like.

It is therefore doubly hard to imagine the lot of many of the Thessalian peasants; for they are not only earthquake victims but also refugees! Thousands of these people are ethnic Greeks from Asia Minor who in 1922 had to forsake their homes in Turkey and to begin life anew in the Thessalian plain of Greece which they had never seen before. Just in the last few years many of these refugee families and communities were finally becoming established in Thessaly.

When I visited these refugee settlements, it was very moving to see the large number of destroyed buildings which had been still under construction at the time of the earthquake or had been newly-built—a testimony to the industriousness with which many of these former refugees were recently getting on their feet. In one of the refugee settlements, for example, a nearly-completed stone building which was to replace a hut of sunbaked brick as the village school was turned into a mass of twisted rafters, rubble and dust.

One Greek Orthodox diocese made up very largely of refugee parishes has had to chalk up "totally destroyed" or "badly damaged" besides the names of almost all of its 300 churches. With the Bishop of Pharsala I visited the destroyed town of that name and saw the totally leveled church. Pharsala is the place you once read about in history books—the place where Julius Caesar defeated Pompey in 48 B.C. Today Pharsala is a good place for a man to remember that he is but dust.

What is being done? Large consignments of food, clothing and blankets have been sent to the disaster area by Church World Service of the United States through the Interchurch Committee of the Orthodox Church of Greece. An initial $5,000 (of the total of $10,000 pledged by C.W.S.) has already been sent for emergency relief.

The new burdens laid upon the Church of Greece by the Thessalian earthquake disaster weigh even heavier when added to the burdens imposed by the earthquake catastrophe in the Ionian Islands of Greece in August of last year.

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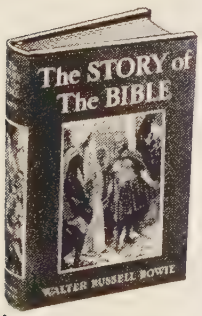

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Tithing Can Be Learned at Home

A Layman Tells How He Became a "Ten Percenter"

By D. CLIFFORD CRUMMEY*

I AM a tither because I just couldn't help it! This is something which became a part of my life while I was still at home. There I learned something of the meaning of stewardship. It came to me in easy steps and through experiences which were very meaningful in my younger years.

For instance, my father owns a pear orchard. For many years most of his Saturdays were spent there, and often my brother and I were with him. I remember one spring when some new grafts began to grow very rapidly. Because of a prevailing wind the new shoots were all pushed to one side. We built a wood frame on each tree and tied certain branches so that they would grow into the wind.

As we were working, my father described this as our way of working with God. He supplied the soil, the sun, the water, the life in the tree, but we were needed if the tree were to become well balanced and be able to bear a heavy crop. We were God's stewards, his workmen, making the very best of that which he had put in our care.

ABOUT the same time I began to earn some money of my own. Just as the pear trees belonged to God, so also these dollars belonged to him I was told. They should be used wisely, not only for the sake of economy but for the sake of God himself. Since it was God's money, a portion should be used for his work.

I learned that tithing could be fun. One summer, when I was eleven, I earned $50 picking prunes. They have to be picked up off the ground, and it is hard work. Because it came the hard way I made sure that the money just did not disappear easily. It took me many hours of comparing prices and considering all angles before I finally decided to pay $45 for a brand-new bicycle. That left me with $5.

ABOUT that time a missionary came to our church, and he made an appeal for scholarships for students. Five dollars seemed to me to be a very large gift, but I made the sacrifice! Some weeks later I received a letter from the boy who was in school because of my gift (and the help of others, I'm sure). Somehow it made me feel so good I wished that I had saved more of my earnings to help others.

I also learned that bookkeeping and regular giving are a part of tithing. My years in college came just after the depression of the thirties. Dollars did not come too easily, even though I was better off than most young people. I made a pledge to my church and decided to pay as I accumulated it. For some reason it never did accumulate! What's more, I could not figure out just where my money went. To find the answer I set up some simple books and began to pay my pledge to the church once a week thereafter. The plan solved my difficulty.

As I look back on my life, I realize how much I owe to home and parents: loving care, shelter, clothing, education, and a feeling of belonging to God. Blessed is the child born into a home where God is known and where he feels that he is a partner with parents, brothers and sisters, and with God.

*Reprinted from *Christian Advocate*, Sept. 23, 1954 issue. Used with permission.

Birthday in Congo

Pastors' Training School Marks End of Successful First Year

THE *Ecole de Predicateurs* (pastors' training school) at Bolenge, Belgian Congo, had its first birthday early this year. Perhaps this raises a question: Have Disciples of Christ not had a pastoral training school through these decades in which we have had missions in Congo? We have certainly had pastoral training for our Congolese. We have had pastoral and teacher training in our Congo Christian Institute for twenty-five years, but the picture is changing now.

Today the Belgian government grants subsidy to Protestant missions to help support some of their schools. The government is helping the teachers' training school in C.C.I., but quite naturally it will not help us train our preachers. However, when our teacher graduates receive their diplomas, they have had the same training in the Bible and pastoral work that they have had throughout the years. The aim of the pastors' school is to give a more specialized training than is possible in a teacher-preacher combination.

This year we have two classes, and in time we shall develop into a four-year school. There are about forty students enrolled altogether, and it is proving to be a pleasure to work with them. It is a thrill to stand before a class of eager faces and try to explain an important point, then to see the light dawn as they begin to comprehend the great truth one has tried to bring. It is thrilling to have them ask questions as to why certain things exist in Christian ethics and living.

But we must pray and work diligently that our young men here will answer the call to the ministry, even though they get a diploma after four years of study in teacher training or professional school and then command a salary which will triple or quadruple that of a pastor. It is a serious problem, but we believe God still puts a desire to serve him into the hearts of his people.

—RALPH AND MERLE TILLERY
Bolenge, Belgian Congo

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Disciples in Africa Hold Convention

First Assembly in Johannesburg Draws Representatives From New Zealand, England, South Africa and United States

By GERTRUDE SHOEMAKER*

DURING the week of September 19-26 the first All-Southern Convention of Disciples of Christ was held in Johannesburg, Union of South Africa. (See photo on page 3.) Delegates came representing all congregations and missions—the Disciples of Christ Congo Mission, the British Churches of Christ Mission in Nyasaland, the New Zealand Churches of Christ Mission in Rhodesia, and five congregations in and near Johannesburg. All were represented except the church in Capetown.

*Miss Shoemaker is a missionary in Belgian Congo with The United Christian Missionary Society.

At the instigation of, and under the organization of Basil Holt, minister and representative of The United Christian Missionary Society in South Africa, the Linden Christian Church—in a lovely new suburb of the city—all the ministers, church leaders and the Mayor of Johannesburg received us in a warm fellowship of Christian welcome.

It was high time to call us all together to become acquainted and to bring southern Africa to the attention of the Disciples brotherhood as a whole, because the history of the Churches of Christ goes back to 1896 when ministers and lay people of England and New Zealand came preaching in South Africa, to 1897 when the Foreign Christian Missionary Society started its work in Congo, and to 1909 when British missionaries followed in the steps of Livingstone in Nyasaland. The churches in the Union have had eight conventions of their own, but this is the first one to include the missions to the north.

Mr. and Mrs. Ernest Gray came from Gowa, Nyasaland, traveling by water, land and air across the great distances of Africa. They represented six missionaries, two stations and an African church of about 4,500 members.

Veteran Missionary

From Bulawayo, Southern Rhodesia, came an 82-year-old veteran missionary of New Zealand and his wife, representing five churches for Africans, one for colored people and one for Europeans.

Also from Rhodesia was our most distinguished delegate, Prime Minister Garfield Todd, and his wife. They are former missionaries sent by the New Zealand churches to the Dadaya Mission where eleven other missionaries now maintain fourteen schools and forty churches. Miss Gertrude Shoemaker was chosen to represent the eight mission stations and 77,000 church members in the Disciples of Christ Congo Mission. Mr. and Mrs. James Wood came from the Transvaal.

The daytime sessions at the convention were for the delegates who, though few in number, profitably shared reports and discussed ways and means of cooperation among the churches and missions. To facilitate further cooperation a simple constitution was adopted and officers were elected for another convention to be held four years hence in Southern Rhodesia.

Mr. Todd was chosen president. Other officers are Mr. Gray, vice-president, and Mr. Holt, organizing secretary.

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Congo Yuletide

Missionaries Tell How They Spend the Christmas Holiday

By ALICE and ROBIN R. COBBLE*

NANCY, our young daughter, was busy every spare minute last year making Christmas presents, for there are no stores near us in Monieka, Belgian Congo. Her shelves were stacked by the time Robin got home on December 22.

By the Sunday before Christmas, Nancy and Alice had the house decorated with Christmas bells, cardboard reindeer and a Santa, a splendid fireplace with three huge stockings waiting to be filled, and a cunning manger scene which Nancy had made with her tiny dolls.

We put up a tree of branches for the Sunday evening service at our house, but we had to take the wilted "tree" down on Wednesday and put up a fresh one for Christmas.

Nancy persuaded us to open one package each before going out to the church for a carol-sing on Christmas eve. After the sing the group went to the hospital to sing a few carols in the courtyard; then before going home we missionaries had a fine time at the home of Dr. and Mrs. Keene Watson.

As soon as we got up next morning we Cobbles went for our stockings, and sure enough—Santa had filled them to the brim with candy, peanuts, flashlight bulbs and a few trinkets!

We couldn't linger long, for a pageant was to be held at the church at 8 A.M., and all the children had to get into costumes. Nancy was one of the angels and also one of the "Children of the World." The pageant was a huge success, and the packed audience gave an abundant offering.

We Cobbles opened some surprise gifts which had arrived in the mail. Then we had a hasty lunch, which left us plenty of time to decorate the long table for Christmas dinner at our house. Nancy had made individual star candles and place cards. Such a feast!

Everyone had helped prepare the dinner, and there were twelve of us at the table to enjoy it. Our guests included Fern McMillan from Bolenge and Carolyn Watkins from Coquilhatville. Raleigh Watson and Nancy acted as Santa Claus.

*Mr. and Mrs. Cobble are missionaries to the Belgian Congo with The United Christian Missionary Society.

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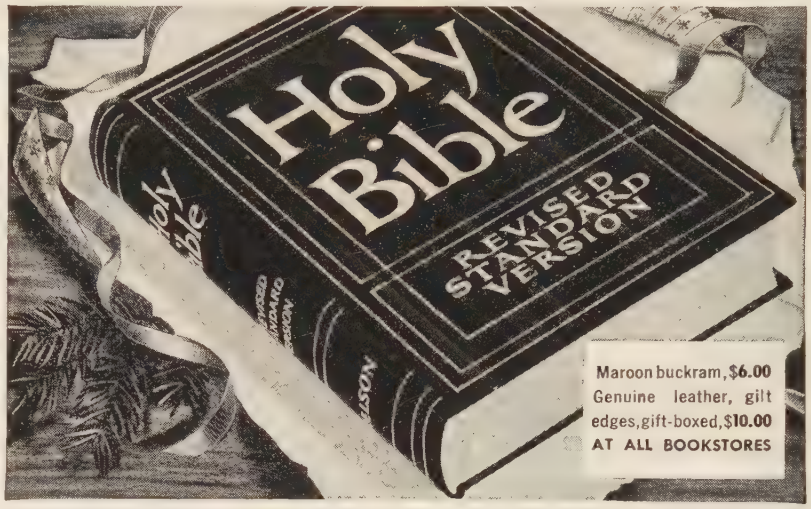

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Book Chat

(*Continued from page* 22)

chronicle of a great woman whose busy and productive career touched many facets of world affairs.

A FEW years ago Mortimer Adler wrote on *How to Read a Book.* Many people who had been reading all their lives found his work suggestive and helpful. Many of us have read the Bible all our lives and naturally think we know just how to do it. We would do well, however, to take up Edward P. Blair's book called *The Bible and You.* A more appropriate title would have been "A Guide to Bible Reading." It is designed as one of the cooperative texts for leadership training and is well designed for the purpose. The author has written with special reference to those Bible readers who are finding the Revised Standard Version a refreshing experience.

STEWARDSHIP STUDIES by the gifted Methodist leader Roy L. Smith is a series of 237 brief interpretations of texts with a stewardship emphasis. The author has a genius for this sort of thing, and many sermons and talks will be "sparked" by one of these studies. This is good material for the Year of Stewardship.

Books Mentioned in Book Chat

BARTON WARREN STONE: EARLY AMERICAN ADVOCATE OF CHRISTIAN UNITY, by William Garrett West. Nashville. Disciples of Christ Historical Society. 245 pp. Price $4.00.

THE CHRISTIAN WORLD MISSION OF OUR DAY, by Kenneth Scott Latourette. New York. Harpers. 242 pp. Price $2.50.

MANY A GOOD CRUSADE. Memoirs of Virginia Crocheron Gildersleeve. New York. The Macmillan Co. 434 pp. Price $5.00.

THE BIBLE AND YOU, by Edward P. Blair. New York and Nashville. The Abingdon Press. 154 pp. Price $2.00.

STEWARDSHIP STUDIES, by Roy L. Smith. New York and Nashville. The Abingdon Press. 256 pp. Price $2.75.

Book of the Month

THE CHRISTIAN WORLD MISSION IN OUR DAY, by Kenneth Scott Latourette. New York. Harpers. Price, $2.50.

The Commission on the Promotion of Christian Literature recommends Dr. Latourette's book to laymen and ministers for December reading. The book is reviewed in *Book Chat* on page 22.

Barton Stone Book

The October Book of the Month, *Barton Warren Stone: Early American Advocate of Christian Unity,* by William G. West, was published by the Disciples of Christ Historical Society, Nashville, Tenn. It is available from the Christian Board of Publication, St. Louis, Mo. The price of the book is $4.00.

CHRISTMAS, the American Annual of Christmas Literature and Art, Edited by R. E. Haugan, Minneapolis, Augsburg Publishing House. $1.25, paper; $2.50, cloth.

The twenty-fourth volume of this beautiful and now historic volume came just in time to include a brief note in this issue. It measures up to the high standards of other years and will be welcomed as a possible gift selection for homes with children and young people.

THE OLD TESTAMENT AND THE FINE ARTS, by Cynthia Pearl Maus. New York. Harper & Brothers. Price, $5.95.

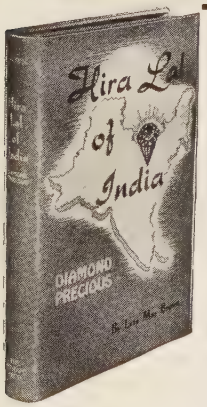
This is a companion book to *Christ and the Fine Arts* and *The World's Great Madonnas* by Miss Cynthia Pearl Maus. It is an anthology of pictures, poetry, music and stories of world fame, thoroughly indexed for ready reference. There are 100 full-page art reproductions, 100 art interpretations, 77 hymns and interpretations, 244 poems, and 63 stories—all inspired by the great themes of the Old Testament.

This latest, like the other two volumes by Miss Maus, should prove popular and invaluable in any library. Families will enjoy it, too.

The author is a member of the church of Disciples of Christ and is remembered for her outstanding leadership as a national young people's worker.

SWORD OF THE SPIRIT, a Biography of Samuel Trexler by Edmund Devol. New York. Dodd-Mead. Price, $4.00.

Dr. Devol's story of the life of the distinguished Lutheran minister, Samuel Trexler, is frankly the picture of a treasured friend—as if David were writing the life of Jonathan. Trexler was an able, courageous, many-sided man and worthy to



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By Thomas W. Toler. A manual for the elder, describing his duties, personal qualifications, and obligations. Each element of communion prayer is explained. Nearly 50 communion prayers are included. ***$1.00 each; $10.00 per dozen.***

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This Sacred Hour

By B. H. Bruner. These 52 meditations and prayers on the Lord's Supper were written with the needs of ministers, elders and members of Disciples of Christ churches in mind. Each service is a unit in itself, with appropriate Scripture and prayer. These messages will help make the communion service more effective. ***$2.00***

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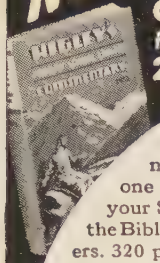

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be listed among the great in spirit. The author reveals him as such, and in so doing tells much of himself. The two were almost inseparable through long years—the physician and the preacher. The physician tells with simplicity and honesty how a farm boy became a great preacher, a friend of friendless people and a world citizen possessed of deep insights.

RAINBOW ROUND THE WORLD, by Elizabeth Yates. Indianapolis. Bobbs-Merrill Co. Price, $2.50.

This is a story of an eleven-year-old boy on a world trip on which he sees the wonders done by UNICEF, the United Nations' Children's Fund. Beautifully written, attractive in format and illustrations, this volume would be a happy gift selection for boys or girls—or older persons eager for wider acquaintance with the world in which they live.

Publications Received

MANY A GOOD CRUSADE. Memoirs of Virginia Crocheron Gildersleeve. New York. The Macmillan Co. Price, $5.00.

PERSONALITIES AROUND PAUL. by Holmes Rolston. Richmond, Va. John Knox Press. Price, $2.75.

CUSTOMS & CULTURES. Anthropology for Christian Missions, by Eugene A. Nida. New York. Harper & Brothers. Price, $4.00.

THE OLD TESTAMENT AND THE FINE ARTS, by Cynthia Pearl Maus. New York. Harper & Brothers. Price, $5.95.

THE CAPTIVE LAD. A Story of Daniel the Lionhearted, by Jean Brown Wagoner. Indianapolis. Bobbs-Merrill Co. Price, $2.50.

MEDITATIONS FROM A PRISON CELL, by F. Olin Stockwell. Nashville. The Upper Room. Price, 35c each; 3 for $1.00; 12 for $3.50.

WORSHIP TIME. Daily Devotions for Families with Young Children. Compiled by Edward D. Staples. Nashville. The Upper Room. Price, 50c each; 12 for $5.00.

WHEN THE FAMILY PRAYS, by Hazen G. Werner. Nashville. The Upper Room. Price, 15c each; 8 for $1.00.

PRAYERS OF THE MIDDLE AGES, edited by J. Manning Potts. Nashville. The Upper Room. Price, 50c each; 12 for $5.00.

Audio-Visual Suggestions

IN COMMON CAUSE is a sound filmstrip portraying the missionary work of Disciples of Christ in Central Provinces, Surguja and Orissa, India. The filmstrip shows Christian missions as a cooperative program and indicates types of work being done in various locations. This filmstrip is suitable for use with mission study groups, church schools of missions. C.W.F., C.M.F. and C.Y.F. groups, and at Sunday night services and other church gatherings. 75 frames, 24 min., sound on 33⅓ rpm record, color, rental $3.00. (Sale price $15.00.)

VILLAGE OF THE POOR is a 16mm sound motion picture on the importance of mission work in India. This film was prepared through the Broadcasting and Film Commission of the National Council of Churches for special use in connection with the missionary education study on India. It is a story of three lives changed by the love of God. Filmed in India, it is a challenge to consider opportunities, scope and needs of missionary work in India today. 28½ min., rental B&W, $8.00; color, $12.00.

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Study Reveals Churches' Needs

Facts Compiled in Dayton, Ohio, Have Broad Significance

By Religious News Service

THE Protestant churches of Dayton, Ohio, make virtually no use of community agencies and provide an inadequate ministry to families, while its multitudinous church and community activities tend to split rather than unite families. These facts are reported in a recently completed community study of Greater Dayton.

Results of the study were reported at a four-day Family Life Clinic in Dayton sponsored jointly by the Church Federation of that city and the National Council of Churches' department of family life, and the Dayton Mental Health Association.

The clinic was attended by some 440 representatives of 57 churches in the area and about 100 representatives from Dayton schools and colleges, social agencies, parent-teacher associations and local branches of the Y.M. and Y.W.C.A. J. Gordon Crow, head of the Mental Health Association, was director.

The purpose of the community study and the subsequent clinic was to find out what could be done to increase satisfaction in family life in the area. Similar "pilot projects" had been conducted earlier in Cedar Rapids, Iowa, and Grand Rapids, Michigan.

Dr. Richard E. Lentz, Disciple of Chicago, who is executive director of the National Council department, said that the cooperation displayed by family aid agencies in Dayton "produced answers which make such a clinic workable in hundreds of other communities."

He listed these significant results:

1. That one out of five families was religiously divided and four out of five churches had such families.

2. That one out of seven families was divided by divorce or broken by death.

3. That in one out of five families with children both parents were employed.

4. That 46 per cent of all households were entirely adults.

5. That the churches carry on virtually no family education.

6. That most ministers do some premarital counseling but this is usually in one session and on topics ranging from "Biblical subjects" to "arrangements for the wedding."

Participants in the clinic complained that the "stigma" attached to the use of social agencies and lack of confidence in the agencies' ability prevents many people from using their family help services.

The clinic decided that each congregation should study its own use of community resources and its service to families.

Other recommendations were that inactive church members be followed up more closely, that greater use be made of denominational family life material, and that a "shepherd" program to integrate new families be instituted.

It also was urged that there be more lay assistance for pastors and more pastoral counseling, that a counseling exchange or pool be established, and that there be more experimenting with church activities to involve entire families.

British Youth Visit U.S.

FOUR young people from churches of Disciples of Christ in Great Britain visited the United States last summer as members of a youth caravan. These young people spent the months of July and August participating in camps and conferences and working with the International Christian Youth Fellowship Commission. Their itineraries included Florida, Oklahoma, Texas, Alabama, Kentucky, Toronto, Virginia, Ohio, Illinois, Kansas, and Missouri.

In 1949 four young people from American churches of Disciples of Christ went to Great Britain as members of an overseas caravan. Plans for a return visit were made at that time, but the caravan was not organized until this year. The returning British young people participated last August in the first youth camp held by churches of Great Britain.

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Southern Christian Home
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Atlanta 6, Ga.

HOMES FOR AGED

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San Gabriel, Calif.

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Marion, Indiana

Florida Christian Home
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Jacksonville 5, Fla.

Illinois Christian Home
873 Grove St.
Jacksonville, Ill.

Northwestern Christian Home
3400 S. W. 103rd Ave.
Beaverton, Oregon

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Des Moines, Ia.

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All funds should be sent directly to the Homes, or NBA Headquarters, 1602 Landreth Building, St. Louis 2, Missouri. Material gifts should be sent direct to the Homes.

Handel Comes to Thailand

Disciples of Christ Missionaries Sing in "Messiah" Presentation

IN the United States or the Philippines the Christmas air is always filled with music, and the great oratorios are the property of everyone. Last Christmas Jose Estoye and George Cherryhomes, missionaries of Disciples of Christ in Thailand, looked wistful as they read that *The Messiah* was being revived for the first time since 1940 in Thailand and would be sung at an academy and various churches in Bangkok.

"Do you suppose the church people at Nakon Pathom (center of the Mission of Disciples of Christ) will ever have opportunity to hear it?" The bare question by Jose, a Filipino, was a challenge; and immediately the two missionaries began scheming.

"I have sung *The Messiah*, but that was many years ago," George said.

"I sang it once, too," Jose rejoined. "Let's go to rehearsal next week!"

And so at the next rehearsal of *The Messiah* in Bangkok the director took note of the presence of the two who had come all the way from Nakon Pathom. "Will you come to practices and sing with us on the concert nights?" the director inquired.

"We will be delighted to do so, on one condition," George replied. "You must bring *The Messiah* to Nakon Pathom, too."

So it happened that a caravan of automobiles brought the singers to Nakon Pathom, and a church crowd which included the regional governor as well as ordinary market folk was remarkably quiet through the first performance of *The Messiah* ever given in Nakon Pathom.

"What did you think of it?" the director was asked.

"Wonderful," she exclaimed. "The communication was exceptional. The crowd seemed to hang on every word that was sung. They were our most receptive audience."

—*Thailand Mission News*

"Kingdom" Funds in Use

DESIGNATED funds received by The United Christian Missionary Society during its Capital for Kingdom Building campaign have been sent to several foreign fields. Specific projects in three fields served by missions of Disciples of Christ were made possible recently through funds subscribed during the drive.

At Bolenge, Belgian Congo, Capital for Kingdom Building funds have helped purchase a truck for use at the station. Also a station wagon has been purchased for the Pastors' School of the Congo Christian Institute in Bolenge. Funds on hand also have made possible the remodeling of the Guest House at Wema.

Capital for Kingdom Building gifts totaling more than $20,000 have been received for the Sei Gakuin school in Japan, and these funds are being sent to the field. Funds also are being sent to Japan for use in Japan Hospital and Yorii Orphanage. In India the water system at Jackman Memorial Hospital is being replaced at a cost of $2,500 through Capital for Kingdom Building subscription.

Refugees Are Welcomed

Relations between Germans and French rural dwellers have proved simple to maintain on a friendly basis in the Drome region of France near the Lower Alps, reports Worldover Press. There, eighteen families of *Volkdeutsche*, or Germans living outside of Germany who were brought to or fled into the West German Republic after the war, have been settled on the land. The German refugees have been successful economically, and have received help and good will from their new French neighbors.

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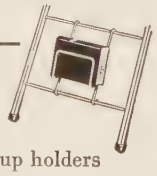

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Christmas in India

Students at Burgess School Plan Holiday Events Early

By PRASANNO SHAH*

CHRISTMAS month has always been the most exciting month of the year in Burgess Memorial School at Bilaspur, India. The staff and students of this mission school of Disciples of Christ feel that it is never too early to plan for the Christmas program. The student body enters into every activity with zest and enthusiasm, and their inventive brains are eager to plan some new feature every year.

The Christmas drama has always formed the chief item of the long and varied program during the Christmas season. The drama put on by Burgess Memorial is of interest to our church and community as well, and we open our doors wide on that day to receive all the guests who come pouring in.

Staged Christmas Play

Last year we staged the well-known Christmas story, "The Man Who Stood at the Gate of the World." It was voted a success by everyone. The staff members who had the task of dramatizing the story and translating it into Hindi had good reason to think their labor well rewarded, for the acting was good, the Roman and Jewish costumes were vivid, and the play had a message which the audience could carry away with them.

The "white gift" service which follows the Christmas drama is something we all look forward to with eagerness. In other years we have set aside the cash offering for the use of foreign missions, and we have sent money to China, Japan and Africa through The United Christian Missionary Society. But last year we decided to use the offering for home missions.

Gifts presented during this "white gift" service are given in cash and kind. The *saris* (outer garments worn by Indian women), garments and knitted apparel, soap, stationery and other things generously donated by staff and students are a great boon to many poor homes.

"White Gift" Offering

The enthusiastic members of the three young peoples' groups in our school decided to contribute a certain sum in cash as their "white gift" offering, earmarking it for a definite purpose. This sum financed the education of two poor students who would otherwise not have had the opportunity of attending school. This gift covered their tuition and hostel fees. This is a laudable project, and it is in keeping with our school motto, "We receive to give."

Let us hope that our students will continue to give. There are still many, many children deprived of education. We recall the prayer of Rabindranath Tagore, India's greatest poet, "Give me the strength to make my love fruitful in service."

*Miss Shah is principal of Burgess Memorial School in Bilaspur, M.P., India.

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Scholarship Aid

Four National Christians Have Grants from U.C.M.S.

FOUR Christians from mission lands have been studying in the United States on full or part scholarships granted by the foreign division of The United Christian Missionary Society. A fifth national will arrive before January, 1955.

S. P. Lall of India is receiving full support while he is taking his work at Phillips University, Enid, Oklahoma.

E. J. Robertson of Jamaica received full support for three and one-half months to observe church activities, to audit courses in the School of Religion at Butler University, Indianapolis, and to attend the International Convention assembly.

Aurelio de Castro of the Philippines had an ecumenical fellowship provided by the National Council of Churches to study in the San Anselmo Seminary in San Francisco, and the United Society helped Mr. De Castro attend the religious radio-TV workshop at Butler University last August.

Dr. Benjamin Bringas, son of Mr. and Mrs. Pablo Bringas of the Philippines, will receive help from the United Society during his three-year medical residency in American hospitals.

Taiji Takahashi of Japan, studying at the Bible College of the University of Missouri, is receiving assistance from the foreign division of the United Society.

Three Work Camps Held

THREE work camps were held this past summer under the direction of the department of social welfare of The United Christian Missionary Society. These camps were held in cooperation with the United Society's national student work office, department of institutional missions and department of Latin America of the foreign division.

The first camp, held at Flanner House in Indianapolis in June, was attended by work camp directors who received training and orientation. Attending this camp were Mr. and Mrs. Walter H. Abel of Manhattan, Kans.; Mrs. Robert Fudge of Del City, Okla.; Mr. and Mrs. James A. Lollis of Danville, Ky.; Ronald H. Reed of Fresno, Calif.; Mr. and Mrs. Wayne Selsor of Lubbock, Tex.; Miss Sue Gillespie of Ann Arbor, Mich.; Miss Lucille Couvillon of Pomona, Calif.; and Mr. and Mrs. Barton Hunter of Indianapolis.

A work camp was held at Hazel Green Academy, Hazel Green, Ky., from June 22 to August 6, under the leadership of Mr. and Mrs. Robert Fudge. The work project was that of building foundations for the new Hazel Green Christian Church.

Another camp was held in Jamaica, British West Indies, from July 16 to August 21. This camp was under the direction of Mr. and Mrs. James A. Lollis. Miss Myrle Ward of the staff of the Mission of Disciples of Christ in Jamaica served as chairman of the local committee. The work project was that of assisting in the construction of the new seminary building.

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Here and There . . . With *World Call*

Dear World Call Reader:

Last fall I sent ministers, World Call secretaries and Christian Women's Fellowship presidents a folder with suggested plans for placing WORLD CALL in every home in the church. The response has been amazing. Ministers have been ordering additional copies by the score, which proves my point, so often made, that ministers want all their members to read WORLD CALL. If you haven't heard anything about Every Home plans in your church, inquire of your World Call secretary, minister, or C.W.F. president. The folder also suggests ways of promoting the plans, and both the plans and promotion work exceedingly well.

This is really a most opportune time to consider seriously the initiating of an Every Home plan. It won't be long until budget making time; and when a church writes WORLD CALL into its budget, it has made one of the soundest investments possible. It is one instance where an item added to the budget increases rather than depletes it.

While an Every Home plan is being considered (and let us hope one is being considered), you will find this an unusually good time of the year to increase the number of World Call readers in your church by other means. The special Christmas offer will be good until midnight, December 31. Until then, you can send WORLD CALL to your friends for just $1.50. We will start the subscription with any issue you request and send a card to announce your gift. Now that you have seen this December issue and found that it is even better than I led you to expect last month, you will probably want it to be the first one of your gift. If you do, hurry up, for we will want to get it in the mail as soon as possible. You may have heard that Christmas is a rush season!

Another reason for this being a good time to introduce new readers to WORLD CALL is that World Call Week is just around the corner. January, when World Call Week is observed by most churches, will be here before you know it. Your World Call secretary will receive some promotional helps before then, so you should have some pretty good programs. Something to look forward to after the excitement of Christmas is over.

I hope you will have as an excitingly happy Christmas as I am anticipating. I am going to Greece to spend Christmas with Jimmy, our first together for several years. (I am taking for granted that you know Jimmy is my son.) So when I wish you as much happiness at Christmas as I am looking forward to, you can be sure that I am wishing you a truly happy Christmas.

Sincerely,

EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1954 to September 30, 1954, Compared with July 1, 1953 to September 30, 1953

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1953-54	1954-55	1953-54	1954-55
Churches	$171,621.31	$194,447.26	$39,934.06	$52,731.98
Sunday Schools	18,490.63	17,063.20	1,494.15	2,630.45
Christian Women's Fellowships	126,649.24	152,816.89	4,694.06	3,863.61
Guilds	5,142.49	5,346.00	270.80	378.00
Youth Groups	10,431.57	12,331.03	250.04	185.00
Children's Groups	1,698.95	1,852.98	450.30	556.46
Individuals	3,464.25	2,426.20	6,479.83	8,682.90
Grand Totals	$337,498.44	$386,283.56	$53,573.24	$69,028.40
C.W.F. and Guild Totals	131,791.73	158,162.89	4,964.86	4,241.61

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $48,785.12.

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Provides thorough preparation for Christian Leadership—ministers, missionaries, ministers of music, teachers and others.

At the Center of Brotherhood Life

Spring—Jan. 31; Summer—June 13; Fall—Sept. 12, 1955

For Information—

SCHOOL OF RELIGION
BUTLER UNIVERSITY
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Last Column

The Lost Glasses

A BIBLE distributor visited a home and inquired of the woman who came to the door if she had a Bible in the house, and she retorted: "Do you think I'm a heathen, not to have a Bible in the house?" She told her little girl to look in the dresser drawer and bring the Bible and show it to the man. The little girl brought the Bible, nicely wrapped up; and on undoing the wrapping, the woman exclaimed: "Bless my soul, I'm glad you called. Here are my glasses that I lost three years ago."

—*Philippine Christian Advance* AND *Telescope-Messenger*

Christmas

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time.

—WILLIAM SHAKESPEARE

A thing cannot be too small to deserve attention. The first thing Sir Isaac Newton had, leading to his most important optical discoveries, was derived from a child's soap bubble.

The art of printing was suggested by a man cutting letters in the bark of a tree.

The telescope was the outcome of a boy's amusement with two glasses in his father's shop.

Charles Goodyear neglected his skillet until it was red hot, and this guided him to the manufacture of vulcanized rubber.

The web of a spider suggested to Captain Brown the idea of a suspension bridge.

—*Friendly Chats*

Wise men are instructed by reason; men of less understanding by experience; the most unknowing learn by necessity.

—RALPH WALDO EMERSON

Secularism is the practice of the absence of God.

—KARL MORGAN BLOCK

The Eternal Grab

One day Abraham Lincoln was walking along a street in his home town of Springfield, Ill., with his two small sons, both of whom were crying lustily.

A neighbor stopped and inquired, "What is the matter with the boys?"

"Just the same as what's the matter with the whole world!" replied Lincoln. "I've got three walnuts and each one of the boys wants two."

H. Armstrong Roberts

IN JUST THREE MONTHS

THE FAMILY PROTECTION PROGRAM

PAID OUT NEW PROTECTION BENEFITS

AMOUNTING TO $27,963.80

THERE WERE 3 DEATH BENEFITS FOR DEATH IN ACTIVE SERVICE ENLARGED BY THE FAMILY PROTECTION PROGRAM

WIDOW "A" RECEIVED $4,774.49 CASH PLUS A WIDOW PENSION OF $300 A YEAR
WIDOW "B" RECEIVED $3,691.00 CASH PLUS A WIDOW PENSION OF $194.22* A YEAR
WIDOW "C" RECEIVED $4,668.31 CASH PLUS A WIDOW PENSION OF $424.71 A YEAR

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6 DISABILITY PENSIONS THAT WOULD HAVE BEEN $400.00* to $600.00 A YEAR WERE INCREASED 50% BY THE FAMILY PROTECTION PROGRAM

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24 PENSIONERS WITH ANNUAL PENSIONS FROM $111.52* to $1,360.80 ENTERED RETIREMENT WITH $500.00 PAID UP DEATH BENEFITS PROVIDED BY THE FAMILY PROTECTION PROGRAM.

**Widow Pensions of less than $300.00 annually and member pensions of less than $600.00 annually are supplemented by Gift Money from the churches to those amounts.*

DOES YOUR CHURCH AND MINISTER HAVE THESE NEW BENEFITS IN FORCE?

PENSION FUND OF DISCIPLES OF CHRIST

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INDIANAPOLIS 4, INDIANA

Dec. 31st

Check December 31st

½ of Missionary Year gone

½ of Your Church's Total Goal

Send offerings to any of the cooperating causes, or to

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